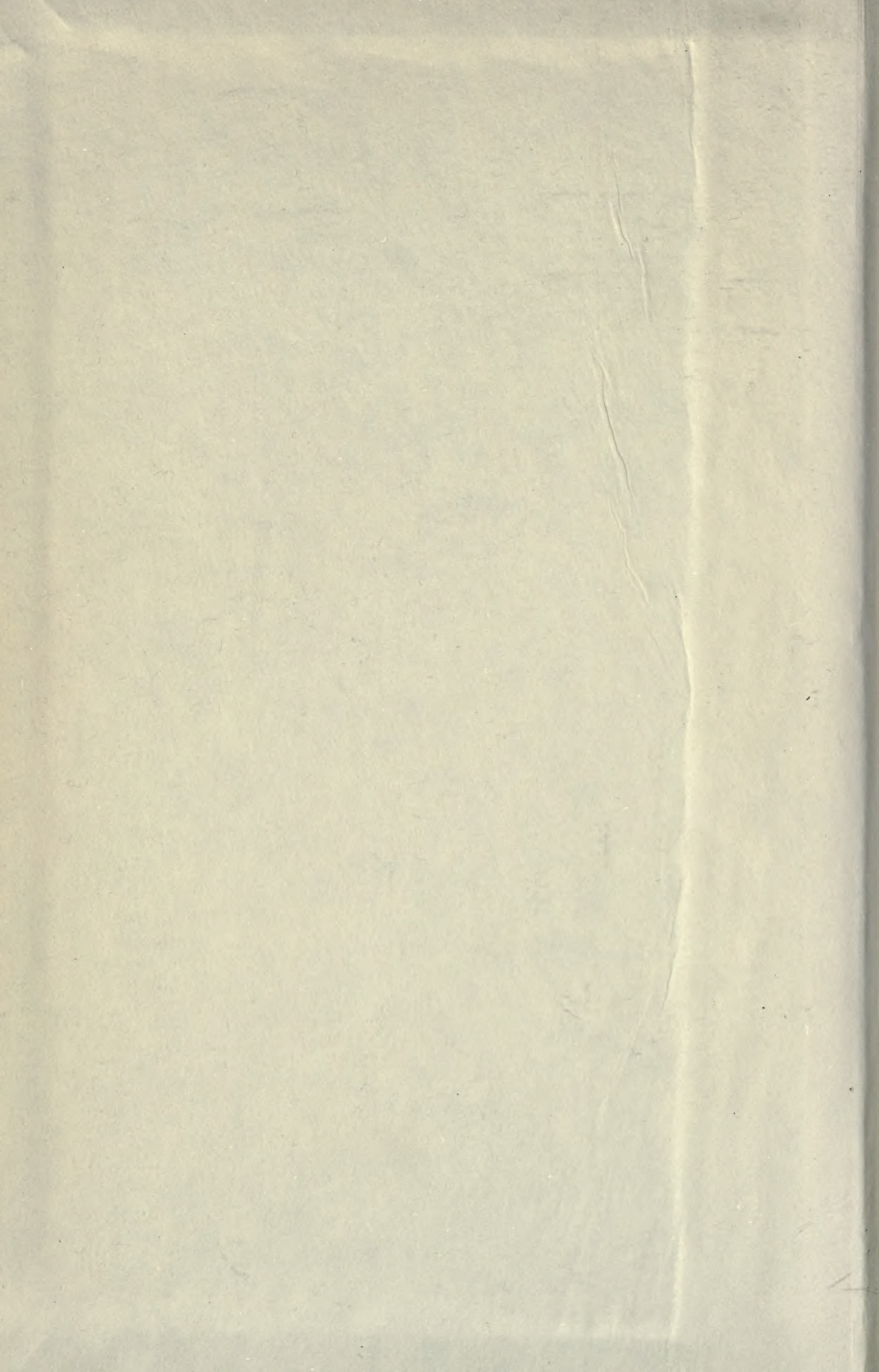


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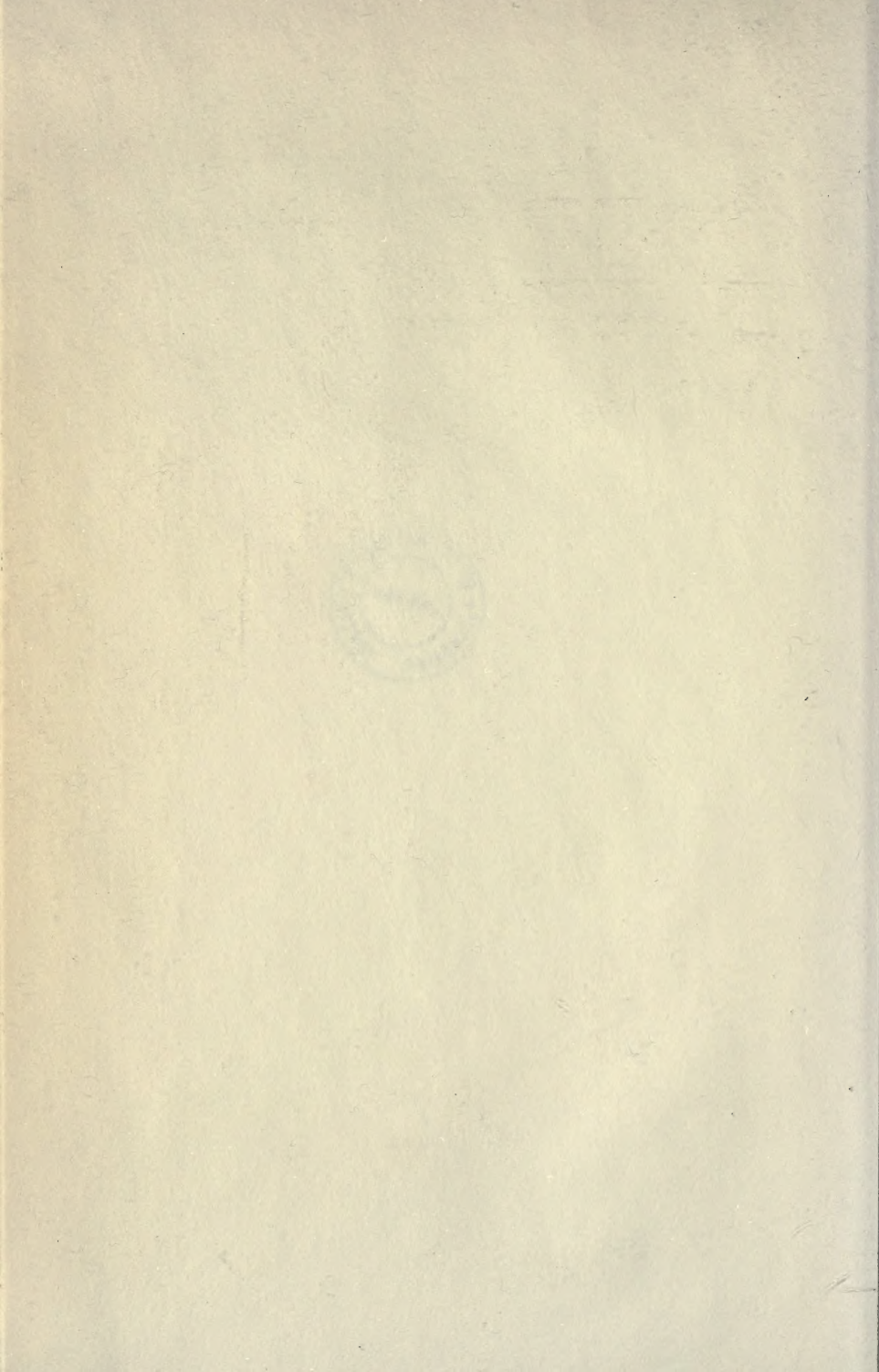


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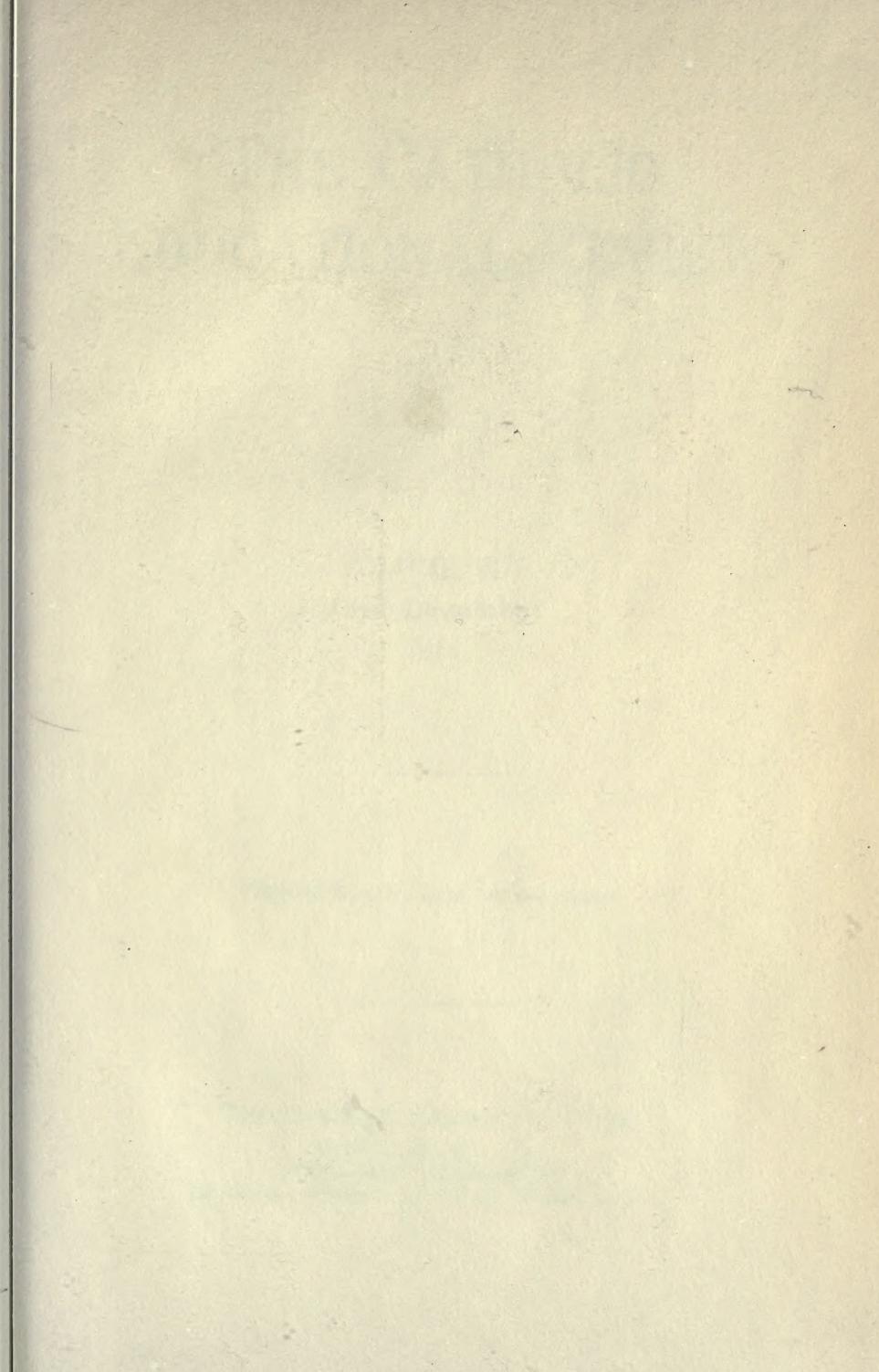


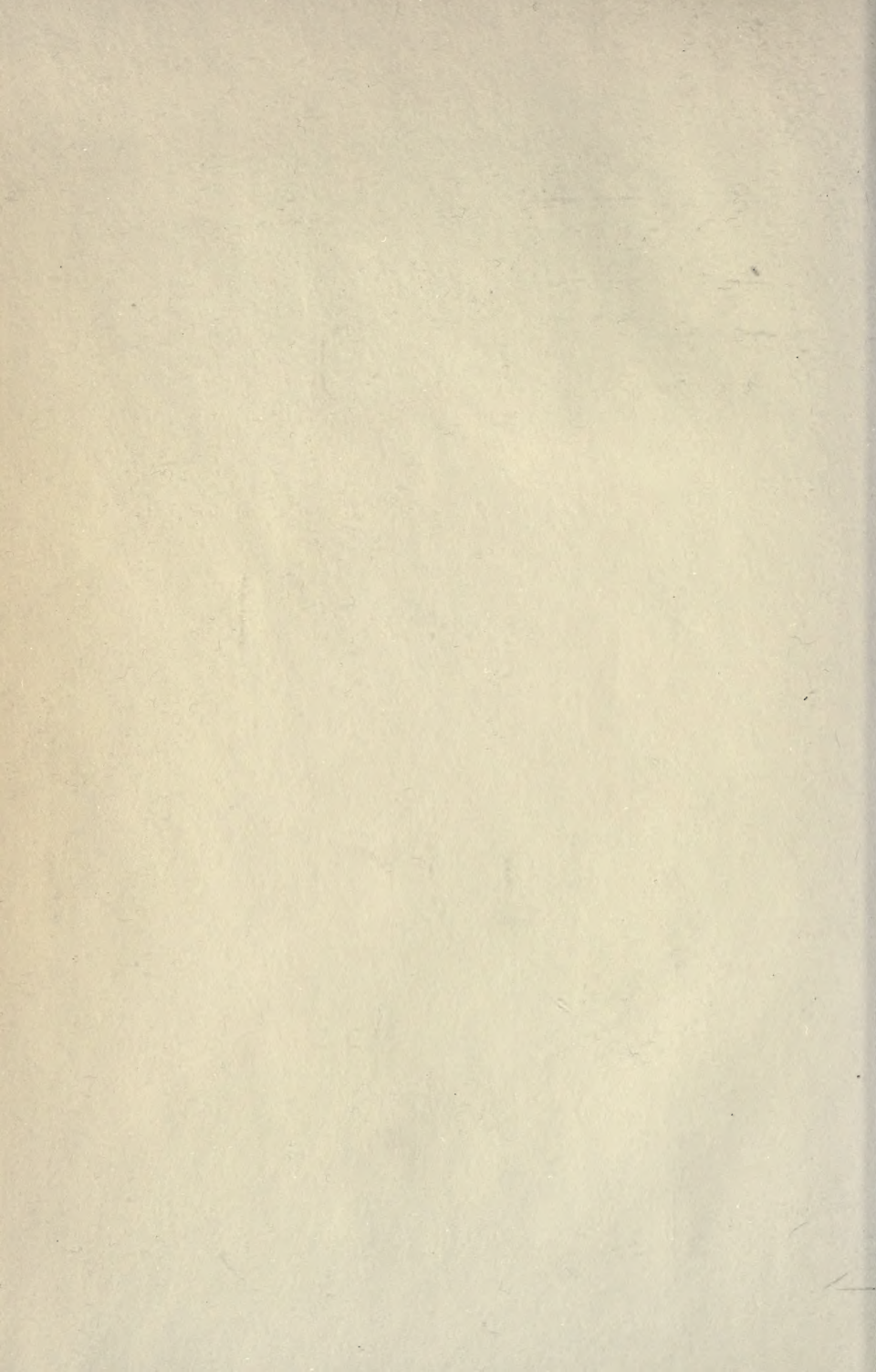














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# The Catholic Educational Review

JUNE, 1914

## THE CHILD ON THE STREET\*

Long ago one of the greatest and most popular speakers that ever addressed an audience, namely the great Irish liberator, Daniel O'Connell, sent out his voice to ten thousand listeners and everyone, it seems, heard and understood every word he uttered. I wish there could be ten thousand and more gathered here this afternoon and that like O'Connell's voice, mine might reach every ear, speaking in behalf of another liberation which we need, as it was needed in Ireland, here in this land which is called the land of the free. Two million children and more are not free in our land. Modern industrial society is in part built upon the prostrate forms of children. The child under fourteen that is set to work becomes physically stunted, mentally crippled and gets no chance to be in school at the time the mind is plastic. As Dr. Adler says in "Child Labor and the Republic," "Morally the exploited child has no chance. . . . If we continue to sanction premature child labor, we not only degrade and lower the standard of citizenship, but we prevent that future growth, the development of American civilization, and that new type of manhood which we must give the world in order to contribute to the world's riches. We prevent the evolution of that type; we cut off that dream." The country's most valuable asset is the child. The child means more to the community than

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\* Address delivered at the tenth National Conference of the National Child Labor Committee, March 15-19, 1914.



any material gain. Professor Charles Henderson in speaking of the obligations which our wealth imposes upon us rightly remarks:

"1. First of all, our numbers and rapidly increasing wealth take from us the paltry excuse that child labor is necessary to support industry. So long as strong and willing men and women are almost begging for employment, it is false to claim that the commodities needed by human society require the exploitation of childhood.

"2. Nor can we say with any shadow of reason that the labor of any child under fourteen is necessary to support a widowed mother or a sick father. Indeed, no state or nation can afford to offer up such a sacrifice to such an end. The widowed mother and the sick father should, indeed, have the relief which their wants require, but let that be done at the expense of the capable and the successful, not at the cost of innocent and immature human beings. The nation must not use up its children in the present because they are needed in the fullness of their strength in the future.

"3. If our industries were required to prevent all avoidable accidents and diseases due to the hazard of occupation and by a system of insurance provide for all families temporarily or permanently deprived of income by injury or invalidism, there would be less need than now of either public or private charity, and children would not be asked to carry a burden which manufacturers should bear."

We should all stand for laws establishing better and safer conditions for labor, and particularly for laws which try to keep greed from robbing children of their American birthright to education and freedom. Right here in New Orleans we have conditions which we should study and regulate. We have devoted our time so far almost exclusively toward the improvement of conditions in manufacturing and mercantile establishments. The time has come for the attention of the nation to be directed toward the premature employment of children in street occupations: newspaper selling, peddling, boot-blackening, messenger service, delivery service, running errands and tending market stands. The employment of all children under fourteen years of age in any gainful occupation ought to be prohibited, but street occupations being more dangerous from a material, physical and moral standpoint than any other occupation, I would raise the age limit of them to sixteen.

The ordinary newsboy is surrounded by influences that are extremely bad, because of the desultory nature of



his work. Commenting on certain features of street peddling, Dr. Charles P. Neill declared some years ago, "Unless the child is cast in the mold of heroic virtue the newsboy's trade is a training in either knavery or mendicancy. Nowhere else are the wits so sharpened to look for the unfair advantages, nowhere else is the unfortunate lesson so early learned that dishonesty and trickery are more profitable than honesty—and that sympathy coins more pennies than does industry."

As to the messenger service, Dr. Neill says, "The newsboy's service is demoralizing, but the messenger service is debauching." The ignorance of the general public as to the evil influences surrounding the night messenger service is strikingly illustrated by what one Indiana boy told an investigator. He declared that if his father knew what he was doing a strap would be laid across his back and he would be compelled to abandon his work. But the father did not know: he thought his boy was simply delivering telegrams. Dr. Clopper rightly remarks in his excellent work, "Child Labor in City Streets," "The character of the work done by the messenger boy changes radically after nine o'clock or ten o'clock at night. At that hour most legitimate business has ceased and the evil phases of city life begin to manifest themselves. From that time until dawn the messenger's work is largely in connection with the vicious features of city life." Investigations along these lines made in New Orleans by Mr. Hine and Mr. Brown would stir our people to action if it were possible to give publicity to the naked truth in its appalling hideousness. Fortunately conditions in New Orleans have been bettered by the earnest efforts of the telegraph company. Yet the present law must be improved radically. The night messenger service ought to be closed to minors between 8 P. M. and 6 A. M., and any form of labor by minors in the segregated district should be forbidden at all times of day and night.

The public has long been indulgent toward the street-trader because it takes it for granted that the child is nobly endeavoring to support a widowed mother or a sick father and several starving little brothers and sisters. But upon investigation of the home conditions of several hundred newsboys in New York City, it was found that in most cases the parents were *not* dependent on the boy's earnings. The poverty plea is for the most part exaggerated. Mr. Scott Nearing says, "In many cases the boys want to go on the streets in order to have the pocket money which this life affords, and ignorant and indifferent parents make no objection, but take street life as a matter of course. Sometimes, though not nearly so often as is generally supposed, there is real need for the selling." We may say with the secretary of the New York Child Labor Committee, "Where such cities as Paris and Berlin do entirely without newsboys—corner stands taking their places—it would seem that the least that can be done in America is to adopt some adequate system of regulation. In this connection the opportunity presented in newspaper selling to give work to the aged and handicapped,—who otherwise would have to be supported by private charity,—should not be overlooked."

So I may conclude with the hope that here, and in all the states of the Union, laws may be enacted regulating child labor not only in factories, work-shops, mines and stores, *but also in the streets*, raising the age limit for street occupation to sixteen years, prohibiting night messenger service by minors between 8 P. M. and 6 A. M., and forbidding any gainful occupations by minors at any time in the segregated districts. A beautiful saying is attributed to one of the Greek dramatists: "The sea washes away all sins." May the ever rising tide of healthy and enlightened public opinion wash away our economic sins, but particularly our sins against the child!

To this end I ask you to waken to your responsibilities for the girls and boys of these United States. Ten years



ago a band of fifty joined together to bring hope to these girls and boys. Today the band has grown from fifty to more than seven thousand. It should be ninety million. Every American citizen, every man that loves his country, everyone that has in his heart the spark of love for his fellow-beings and in his mind the light that enables him to look out and beyond the present day to future greatness, to still larger greatness and higher glory, should do everything in his power to promote the purposes, aims and ends of this Committee.

Become members. Let all those who have a hundred dollars to spare, and who with little sacrifice can part with that, do so. Become guarantors of this Committee. Let those who so easily part with twenty-five dollars for trifles, part with twenty-five dollars and become sustaining members of this truly great, vital work in our land. And you and I who are poor, let us give at least two dollars a year, and we will get all the literature they publish and we will have our minds enlightened on a subject that cannot but appeal to true men and women. Then the financial end of the Committee will be secure, and factory after factory will be recorded as free from child labor, and the nations of the earth will look to these United States and see that in good legislation against child labor as in all other things, we are away beyond them and set a standard for the world.

JAMES H. BLENK,  
Archbishop of New Orleans.

## SURVEY OF THE FIELD

### LIBERAL AND VOCATIONAL EDUCATION

The two most striking features of the paper presented by Dr. Snedden at the Richmond meeting of the Department of Superintendence last February, were the contrast which he draws between the aims of vocational education and those of liberal education, and the suggestion that the differences between these two kinds of education are so great and so far-reaching as to call for practically distinct school systems, including buildings, equipment, teachers, supervisory force and school board. The latter of these positions is, of course, an outgrowth of the former. It will be well, therefore, to recall his distinction between vocational education and liberal education. He says "That education which trains the pupil to be a producer is vocational education. That education which trains him to be a good utilizer in the social sense of that term is a liberal education. Men specialize their efforts in producing utilities. Men become respectively teachers, farmers, machinists, novelists, scientific investigators, engineers, and sailors, in their endeavor to find fields of service adapted to their powers and the products of which are in social demand. On the other hand, men as consumers, or utilizers, do not specialize to so great an extent. Given sufficient leisure and economic resources, each one of us seeks to utilize literature, art, music, history, science, newspapers, drama and the various forms of service rendered by those who minister to us in providing medical knowledge, means of travel, food-stuffs, clothing, shelter, and protection. In each of these directions, capacities for right utilization can be refined, elevated, and socialized.

"An education that seeks to make a man vocationally efficient must first find a calling in which a given combination of inherited talents most adequately fits, after

which systematic training towards efficiency in that calling can be made a dominant purpose. A system of education which trains men as utilizers must touch the world at many points, often superficially and with due regard to inherited tastes and interests. The pedagogical methods of approach to the two types of education must be fundamentally unlike to each other.

“Liberal education embraces, however, something more than the development of appreciation and the ability to make valuable choices among the various utilities offered for man’s utilization. It may include, as noted above, in contemporary practice, certain definite forms of training in the use of intellectual tools, such as reading of foreign language, and the like, and also probably certain definite intellectual powers or habits which are capable of quite general application, such as appreciation of scientific methods.

“If the foregoing analysis possesses validity, it indicates quite clearly certain distinctions that will follow in the organization and conduct of liberal education, on the one hand, and vocational education, on the other. Vocational education will not be begun until the youth has reached an age suitable for active and concentrated participation in vocational activities with the vocational end in view. During all the period of childhood, a comprehensive system of education will give the child and youth abundant opportunity to participate in a great variety of practical affairs of life, but not on the vocational basis. He will participate in them in play, and in the spirit of the amateur. He will gain in experience, enlarging his world. Both nature and custom, however, seem to indicate that for a large majority of people, vocational capacities as well as genuine vocational interests develop between the ages of fourteen and twenty. During this time the youth should have the opportunity to concentrate his endeavors for long periods in acquiring vocational competency. This is not a time for allowing



liberal education to monopolize his attention. Liberal education may, indeed, be still carried on as a minor—that is, occupying leisure hours in evenings and holidays.

“It may be expected that a vast deal will have been done for the youth in the way of liberal education, long before he reaches fourteen years of age. For those who have the time and the inclination, the period from fourteen to twenty may also be taken for liberal education, with the understanding that during this period every attempt will be made to raise the standards of utilization manifested by the individual. Ideals, finer sentiments, appreciation of those products of civilization which are accessible with more difficulty, should be cultivated. It is in this field that the higher reaches of art, literature, science and culture, the application of art to surroundings, are to be made much of.

“It is still questionable as to how far, during the adolescent period, any youth may devote himself primarily to obtaining an extended liberal education. It is certainly possible that further inquiry will show us that for all youths a certain amount of devotion to vocational education, from the age of fourteen onward, will prove wholesome and valuable. This vocational training, however, must be so adjusted as regards time and concentration as not to produce in the youth the spirit of the dilettante. Long periods must be devoted to it, and the product must be of a definitely valuable nature. It is easy to give excessive attention to the abstract elements of vocational training at this time—a process which is probably psychologically unwise.”

Surely, many will agree that vocational education should not begin prior to the adolescent period. The first fourteen or fifteen years of the child's life are essentially a period of development, comparable to the embryonic period of organic development. If the adult's level of mental life is to be reached by the child, the forces within him must be directed to the constant remaking of his own

conscious life. Each added truth should help to recast all that he previously possessed. It is not the business of the child to tunnel the mountains, to build bridges, to devise machines, to recast social institutions, to make laws, or indeed to indulge directly and immediately in the affairs of adult human life. His business is primarily to develop himself to such a stage that he may be able, with profit to himself and to the social group in which he will move hereafter, to discharge the duties of the adult.

The aim during all this early period is not and cannot be mere training of intellectual powers. There must be a steady building up of apperception masses, of germinal truths, which will, on their full unfolding, put the individual in possession of the keys of his social inheritance of whatever nature. This work cannot be conceived of, either, as confined to the gaining of mastery over environment or the acquisition of knowledge for its own sake. It is rather the building up of mental structures, which will enable the pupil on reaching full development, to utilize, not for himself alone, whatever there is in the world of science, letters, art, institutions and religion, but which will enable him to draw from all these stores that which is necessary as elementary material in his own contributions to the race. An analogy closer to life than that supplied by the field of economics might well be taken from organic life. Each organ produces one thing for the organism, and both for the production of this one thing and for the sustaining of itself it benefits by the work of every other organ. And so a normal human individual should, on reaching the adult stage, be in a position to produce some one thing on a high level of excellence, and be so trained that he might be able to draw from all other groups of fellow-workers the results of their labors for his own health and joy and sustenance, no less than for the raw materials of that which he is to work up into his own special product. It is clear, there-



fore, that you can no more separate vocational training from liberal education than you can separate in the actual process the development of the individual eye or ear, liver or kidney, brain or heart, from the development of the organism as a whole. Nor is it conceivable that the receptive side of this organism and its receptive functions should be the sole aim in the unfolding structure up to a certain point, and then that it would suddenly be concerned only with its specific productive function. Vocational education, if it is to be real education, and not mere training, must be rooted in liberal education and it must be developed simultaneously with it. However, this must not be understood to mean that the vocational element shall function throughout the process, but that its capacity for function must be foreseen from the beginning. The lung of the mammalian embryo is fully developed before it begins its function—this holds true also for many other organs in the mammalian body, but it is well to remember that throughout the whole process of these developing organs in the embryo the ultimate functioning is the end in view.

A liberal education cannot rightly be conceived of as mere gymnastics of the mind, nor as building up indefinite mental organs, so to speak, for which no function is kept in view. Every truth that goes into the building up of the mind must go into it with the definite aim of its structural development. The contents of a child's first book are not negligible, by any means. Those who conceive of the work of the primary grade to be merely teaching the mechanics of penmanship and reading miss the soul of education. These accomplishments are but incidental. The main purpose of the teacher in the primary room should be to implant in the child's mind great germinal truths which hold in themselves, even as the seed holds the structure of the full-grown plant, the sum total of man's spiritual inheritance, and these truths must be made to develop from day to day through the activity of

the child's mind and with the aid of the additional truths which he is able to take over from the world which surrounds him and incorporate into himself.

A liberal education should secure the adjustments of the mind to great fundamental truths in which the individual will find freedom from the concrete and detailed situations that will later on occupy him in his productive capacity. The abstract elements of vocational training are, therefore, far from being the things to be avoided; they are the very things which must be kept in mind. The concrete and the detailed aspects of vocational occupations will best be learned in the shop and factory, and if the individual enters the field with a clear, strong grasp of fundamental laws and principles, he will find himself possessed of freedom, of initiative, of that power to meet new situations which has ever characterized the leaders in every field of human endeavor. Where the individual is checked in his development by suspending the process of liberal education at too early a date, it is only by accident that he ever rises to a commanding position in his vocation.

We, indeed, need vocational training for our youths and maidens, but we must see to it that this vocational training be made the legitimate outgrowth of liberal education, and we should proceed with the greatest caution in any attempt to isolate vocational education from the processes of liberal education. Such attempts are likely to be accompanied by many consequences that are most undesirable, among which may be pointed out the lessening of initiative, the lowering of the general plane of our productiveness, the enchainment of the children of the poor in the humbler walks of life, the establishing of a caste system based on wealth, and many other consequences of a like nature.

At the close of his paper, Dr. Snedden submitted the following thirteen theses or conclusions as a basis for the future discussion of the subject:



"1. The permanently valid ends of liberal, or general, education are as yet shrouded in the clouds of mysticism. Proximate or immediate ends, as expressed in terms of mastery of subject matter, are, of course, not genuine ends, but in reality are means only. Remote and general ends as held forth by secondary schools and colleges, such as 'mental discipline,' 'culture,' 'social efficiency,' are too vague, intangible, and unrelated to means actually employed in education, to be of value in scientific analysis of educational means and methods."

In passing, it may be remarked that while agreeing with the statement herein expressed in many of its features, it would be well to remember that a balanced development of mind and character, a symmetrical building up with materials from man's five-fold spiritual inheritance, is not necessarily a vague end. It is giving a sufficiently broad basis for the subsequent specialization. It is providing powers that will enable the pupil to profit by the labors of widely divergent groups in the production of his own specialty. This is no more a vague end than that which guides the architect in prescribing a foundation of sufficient strength to support the superstructure.

"2. Until recently, vocational education as defined by schoolmen has been, to a large extent, also confused by an element of mysticism. Educators have fallen victims to the popular belief that some form of manual training or text-book instruction in various of the principal arts would contribute in marked degree to vocational efficiency. This uncertainty is now passing away, and, where sincere and positive thinking prevails, vocational education is capable of being defined quite clearly, as to the aims which should control its processes, thus clearing the ground for a discussion of the most effective ways and means by which it is to be realized."

Many a lad will be glad to know that the man or the youth who begins to study his profession or his trade, whatever it may be, will not be one whit the better off for

all the training of hand and eye that may be given him in school, or for all the knowledge of grammar, or arithmetic, or geography that may have been pounded into him, since these things will not increase his "vocational efficiency." Whatever value they may have to the mystic dreamer in the field of education, he will have the consolation of knowing that without any of these things he stands an equal show of success in his chosen life work. It is a consolation to most of us to know that all this fog of mysticism has been cleared away and that we now know that this general mental power and mental development is not necessary for those who will devote themselves to the earnest pursuit of trades and professions. Surely, this cannot be the meaning of the paragraph before us, but it is a meaning that many will read into it. However, it was set forth, it should be remembered, as a thesis for discussion, rather than for one expressing finality.

"3. From the standpoint of a sound social economy, there can be no doubt that society is developing a constantly increasing need of a more general and a more 'functioning' liberal education, especially for young people from twelve to eighteen or twenty years of age."

There does not seem to be much doubt of the truth of this statement, and the only thing left to be worked out is the meaning of "a more functioning liberal education." We find ourselves in entire agreement with the sentiment here expressed. There is, indeed, room to render our liberal education more vital and "functioning." There has been altogether too much continuing of ancient forms in the machinery of liberal education. The power and flexibility of the mind, the grasp of the great fundamental truths of science and philosophy, of literature and art, the familiarity with the growth and unfolding of human institutions—all these things are good, and they must remain in the liberal education of the future as they have been a constituent part of the liberal education of the



past; but still there is abundant room for improvement in methods, for better selection of material, for closer organization, for greater fecundity, as the end of our educational labors.

“4. Also, from the standpoint of a sound, social economy, the demand of society that effective vocational education shall be available in vocational schools is sound and normal, this demand, in fact, growing out of the fact that non-school agencies of vocational education have already ceased to be effective in the face of modern demands.”

Be it so; but in providing vocational education it behooves us, nevertheless, to proceed along vital and organic lines by modifying what has been so as to meet present needs, rather than by rejecting all the past and beginning without foundations in the attempt to construct an entirely new process.

“5. There is ample evidence that vocational education, carried on in schools especially designed to meet the needs of some one calling, can be made effective. Schools of medicine, engineering, pharmacy, stenography, machine-shop practice, bricklaying, sign painting, plumbing, and farming, have already demonstrated that a school organized primarily to train a young person to proficiency in a calling which he has determined to enter upon can be made effective.”

The vocational schools of Germany have, indeed, proved their efficiency, but they presuppose training on broad, liberal lines, and they are so constructed as to emphasize very strongly, too, the abstract principles of the vocational training. They do not tend to countenance the mere transfer of apprenticeship from shop to school. Of course, we need vocational schools, as we need professional schools for the formation of the future lawyer, doctor and clergyman, but in the one case, as in the other, the individual who will reach the highest eminence through the agency of these schools is the individual who

has the best liberal education as the preliminary and concomitant of his professional training.

“6. There is no satisfactory evidence that vocational education has been achieved to any satisfactory and economic degree in schools where such education is blended with the traditional processes of liberal education. The general commercial school that makes specific commercial training only a feature, and perhaps a minor feature, in the program of general education, while it may give good general education does not produce any conspicuous degree of vocational power. Selected graduates of such schools will undoubtedly succeed in the occupations toward which the general atmosphere of the school has directed their attention; but this is no proof that educational efficiency has been produced by the alleged vocational courses offered in such schools. Similarly, most existing secondary schools of agriculture do not actually produce competent ability in their students as farmers.”

This contention may be offset by the demand for evidence that our vocational schools, from which cultural courses have been banished, have proved efficient in turning out men competent in the professions in question. Comparison of the products of the two types of schools must supply the needed evidence in this case, and that has not yet been forthcoming. We have heard the statement from the lips of many gentlemen who, from their position in the industrial world, were competent to bear witness on this theme, condemning very strongly the products of these narrow vocational schools. Which of our readers cannot call to mind readily the lamentable results of the business college where a sufficient education along broad and liberal lines has not preceded? The young girl may learn to run a typewriter in a few months, and in a few additional months she may learn something of stenography and bookkeeping, but who that has tried to use the services of one of these would-be clerks has not

registered, internally at least, a protest against these short cuts to efficiency? The stenographer who has a good liberal education back of him has a career before him that is worth while; but if he lacks this, he is only a cog in the machine and will always remain in the lower ranks where there are low wages, little opportunity and severe competition. What is true of this business course without accompanying or preceding academic training, is true in equal measure of the short cuts to industrial efficiency along many other lines.

“7. Available evidence points to the conclusion that any school designed to give successful vocational education must make possible a large amount of concentration in the practical and theoretical phases of such education. An evening school can be vocationally effective if its instruction is intimately correlated to the wage-earning work done by its students during the eight or more hours of a working day. A short course of instruction in an agricultural college can become effectively vocational for young farmers who have already faced, in a practical way, the problems of agriculture. Other so-called ‘part time’ courses designed for people who have had practical experience can be made effective in this way. But for young people who have not a learning basis in practical experience, a vocational school must, to a large extent, reproduce practical processes, must give the pupil many hours of each working day in actual, practical work, and must closely correlate theoretical instruction to this practical work. To meet these requirements, therefore, requires that when the pupil enters a vocational school he should be able to give at least six or eight hours per day to undivided attention to the ends of vocational education. Under these conditions, liberal education must be regarded, for such a pupil at this time, as a minor issue. Some liberal education will result, as a by-product, from a sound program of vocational education; but it is quite



unwise to plan for any extended amount of liberal education in this way."

The theoretical side of vocational subjects may obviously be handled in one of several ways. The teaching may have in view the practical application of the theory in the chosen vocation, and this only. In such case, even the theoretical side of the vocational training will produce liberal culture in a minimal degree, and as a by-product. It is also possible to present the great underlying laws and theories in relationship to the body of evidence on which they rest, and with a view to the many applications which these laws may have in widely different fields of human endeavor. This procedure will result in a better comprehension of the laws and principles underlying the given art, and consequently will lead ultimately to a higher control of the subject than could be obtained by the narrower method. Moreover, this method of presenting the theoretical elements of vocational training is calculated to produce very important cultural effects. In such a school, even the practical applications which are, of course, indispensable, have indirectly an important cultural effect in so far as they tend to render fecund the pupil's comprehension of natural laws. In the order of nature, pure science always precedes applied science, but in the order of time these two lines of development unfold best in their mutual relationship. This is one of the reasons which may be assigned for the efficacy of individual laboratory methods. The more practical the problems presented are, the deeper will be the interest which they evoke and the greater will be the concentration of attention. The results, of course, will always show a clearer and stronger grasp of the principles or of pure science.

"8. It is desirable that boys and girls shall be encouraged to remain in schools of general or liberal learning as long as their economic resources and position justify. For some, the proper time for leaving the general school

may be fourteen years of age, for others sixteen, for others eighteen, and for others twenty-two. When, however, the time comes to turn to the vocational school, concentration of efforts should be required for the latter purpose."

We are glad to note that Professor Snedden mentions fourteen as the lowest age proper at which to withdraw the boy from the general school. The period of childhood culminating usually in the fourteenth year, is the time for unalloyed development; and we are sinning against his future when we withdraw him from the influence of the general education which ministers to his development in order to direct his efforts to practical and gainful pursuits before the end of this period. The movement to abbreviate the grammar school to six years, if it should mean the diverting of the boys to vocational schools at the age of twelve, should be opposed by all who look beyond immediate gains to the ultimate good of the individual boy, no less than to the good of society in general.

"9. In much of liberal education the controlling purpose, pedagogically, is not to produce skill or highly organized and definite knowledge, but rather to expand intellectual experience, provide for deeper appreciation of those things of the social inheritance that are most worth while, and to refine tastes and create intellectual interests of various kinds. To this end, the most effective pedagogical methods must be quite unlike those which will give best results in vocational education."

What has been said above applies here, also. The vocational training that does not rest upon a wide, cultural and fecund grasp of underlying principles, partakes of the nature of apprenticeship rather than education, and belongs in the shop rather than in the school.

"10. The controlling purpose in vocational education being to produce certain fairly definite forms of skill and power which shall enable the learner to become a suc-

cessful producer of valuable service, the pedagogical methods to be employed must be those involving concentration, painstaking application to detail, and continuity of purpose. Those pedagogical methods will be quite unlike those suited in the main to general or liberal education."

This is quite true, provided liberal education means for us a mere superficial smattering and a dabbling in glittering generalities; but there are many of us who would utterly reject such a view of liberal education. The thorough and systematic study of a single masterpiece of literature or art has more cultural value than a bowing acquaintance with a thousand similar works. The cultural education that does not demand "concentration, painstaking application to detail, and continuity of purpose" does not deserve the name of education under any denomination. Cultural education demands such a grasp of each truth as will allow it to shed its light over a wide field, but a grasp of this kind was never yet gained except through concentrated attention and persistent and continuous effort. If liberal education and its processes are taken to mean lax and diffuse attention, and the indolent drifting with the currents of thought, then undoubtedly the less we have of it in vocational schools the better. The less we have of it in any schools, the better, for such training enervates and demoralizes, and is wholly unjustifiable.

"11. Available experience points, therefore, to the conclusion that vocational and liberal schools should possess separate organization and administration, in order that there may not be fatal confusion of aims and processes employed. The vocational school must be in a position to go constantly to the world of economic activity, in order to derive clear knowledge of the purposes which should control it. It should be governed by, or possess, an advisory committee containing men who are intimately identified with the occupation for which it trains, both as



employers and employes. The vocational school should divest itself as completely as possible of the academic atmosphere, and should reproduce as fully as possible the atmosphere of economic endeavor in the field for which it trains."

A vocational school of this character would be, in reality, an apprenticeship which we endeavor to organize and lift to a somewhat higher plane than that which has come down to us from the olden time, but it is scarcely a school, and its support by the public policy, which should be fairly met before the public are taxed for a venture of this character.

"12. The school of liberal learning, whether secondary or collegiate, should increasingly bring its students into contact with the wide and varied forms of the social inheritance of our day, in order that they may gain in appreciation of effective response to it. The liberal school, aiming to produce good 'utilizers' must develop a wide and very flexible program. The school of liberal learning may well include so-called practical arts—manual training, household arts, commercial subjects, and agriculture—as phases of the liberal learning whereby pupils, through participation in practical activities in the spirit of the amateur, shall gain an appreciation of the economic activities of life. Such practical training must not be regarded as vocational, since it does not bear profitable fruit in this direction. It may be so adjusted as to contribute valuable results to vocational finding—that is, it may be pre-vocational training in the true sense of that word."

Why is this pre-vocational training not sufficient to be provided at the public expense, allowing the apprenticeship school to be dealt with directly and controlled by the men who are competent and who are interested in the trade in question, whether these be manufacturers or employees of manufacturers? Why should the general public be called upon to train a man in the making of

microscopes or in the manufacture of silk, since the general public presumably knows little about these trades? Why should they be held responsible for the kind of training that is imparted to the future worker in these lines, and if they are incompetent to direct or to control the process in any way, why should they be taxed to support an enterprise in which they are not directly interested? Of course, answers may be given to these questions, but nevertheless, we are here confronted with a very radical departure from the recognized position occupied by educational institutions. So long as these institutions confine themselves to the development of the rising generation, to enriching the lives of our young people so as to prepare them for worthy citizenship, society is merely preparing for its own continuation; but we are confronted with an entirely different problem when we ask the public to prepare a supply of trained employes for the various industrial pursuits. Indeed, a pre-vocational training does, in fact, provide such a preparation, but this is accidental, the main product being a cultural one, which redounds to the general welfare and which the general public may understand and control.

“13. While vocational and liberal schools must be organized apart from each other, and on independent foundations, nevertheless, the control of the two types should somewhere be unified, in order that a proper coördination of activities may result. In a city, it might be well for the superintendent to have under him an assistant superintendent giving his entire time to vocational schools, the superintendent and the board of education being the unified force. In States and communities not yet clear as to the purposes of the two forms of education, it is probable that the separate organization of both a local and a State machinery of control for vocational education would expedite the development of right ideals and standards of such education. It will be many years

before the schoolmaster, as such, will fully appreciate either the social significance or the pedagogical requirements of genuine vocational education."

How will our taxpayers view this proposal? If taxes are high enough as they are, will they be willing to add this additional burden to the already abnormally high cost of living? If this question is bound to project itself into the consciousness of every taxpayer, how, may we ask, will our Catholic citizen look upon it, when he remembers that he already contributes his share to the public school system from which his children derive no direct benefit, since he must support a separate school system for them without any aid from his non-Catholic fellow-citizens?

In a former issue of *THE REVIEW*, attention was called to the findings of the Educational Department of the Russell Sage Foundation, in which a warning was sounded against proceeding rashly with the equipment of vocational schools. Vocational training must come, of course. Every one sees that. But there are many questions to be settled as to the proper mode of procedure, and as to who should bear the burden.

THOMAS EDWARD SHIELDS.



## THE PARISH DRAMA

So far in these articles on the drama the reader has been made acquainted with the work done in the grammar schools, in the academy, in the convent and in the college, in order to secure educational means from a popular entertainment. The spontaneity of this work in the common schools, the grip of the drama upon the affections of educators in the higher institutions, the persistence of the drama in the face of opposition and attempts at its extirpation, have all been indicated. It only remains to give some account of the drama in parochial life, and to show its educational value in its weakest form. The hour for a wider and more systematic use of the drama as an educational force has probably struck. The Catholic Theater Movement just springing into life among English-speaking peoples, its previous success on the continent of Europe, the prevalence of the drama in schools and colleges, its popularity in parish life, and the growing influence of the public stage, are facts that point clearly in one direction. The drama can no longer be treated with contempt, or indifference, or put in bonds. It is a force which must be directed and employed for the good that is in it. The most expert dramatists must be encouraged to write for school, academy, convent, college and parish, and in the field of the parish there will be rewards and fame sufficient for the most exacting.

The parish drama in a wide sense began its career with the very advent of the modern drama. A casual glance at the history of the drama will show its close connection with the ancient parish. But we are not concerned here with this relationship. A reading of Abbot Gasquet's works on old English Catholic life will convince the reader that the parish, like human nature, is pretty much the same in every age. His account of the average English parish in the fourteenth century reads precisely like a description of an American parish in 1914; the social

gatherings for the benefit of the parish; the naming of the committees; the supplies of beef and ham and cakes and beer properly accredited to the donors; and the sports and dances and little pageants for entertainment. It is not surprising, therefore, that subconsciously the modern parish is imitating its ancestors, and with particular gusto in the matter of presenting plays. The parish drama is now a marked feature of parochial entertainment, in spite of its difficulties, but just how and why it reached its present popularity would be no easy matter to ascertain. Amateur actors are a curiously difficult lot; they can never be got to learn their lines for rehearsal, or to attend rehearsal regularly, or to take pains, or to continue improving themselves when possessed of special ability, or to do anything required by the situation; so that their trainers in despair declare after each performance there will never be another. Yet the struggle begins again. When the American parish drama began, would be difficult to decide. I recall seeing *The Colleen Bawn* played very well by a parochial company as far back as 1870. The spread of its popularity was swift and wide, and Boucicault's romantic play was to be seen on every parochial stage. This passion for acting begot the modern parish hall, with its stage and scenery, its large seating capacity, and its various conveniences.

The reason for this success can be easily understood from the conditions of the early days and from the character of the priesthood. The stage was a forbidden pleasure along with the novel. It was publicly, frequently and violently anathematized from the pulpit. Nevertheless, we went to the play and we read the novel, in secret, with pangs of conscience, yet with the conviction that someone was wrong. The amateur drama naturally became very popular, since it was the only drama that could be witnessed with a clear conscience. Moreover, it let the clergy down easily. The wise liberals hotly opposed the severe attitude of the rigid conservatives, and

the compromise between them was the parish drama and the parish stage. From 1880 the parish stage became a recognized feature of parish life, very profitable, very helpful in bringing the people together, very useful in teaching as well as in entertaining. The popular plays were usually the historical. For example, *Robert Emmet*, a gorgeous melodrama, had an extraordinary run for a quarter of a century, and is still played by parochial companies, in spite of its old-fashioned methods. Plays on the American Revolution were very popular, and next in importance came Indian plays, with Daniel Boone or one of his kind as the hero. A dramatization of *Fabiola* also had vogue because of its richly-flavored Christian sentiment and its striking costumes. It would have been an easy matter in 1885 to have fixed the parish drama in these channels of patriotism and religion and romance, had the right pens been at work.

The amateur drama had become so popular by 1880 that certain publishers undertook to provide plays for amateur actors, with themes similar to the public stage, but with language and situations suited to amateur actors. But no one thought of the parish stage, and in consequence a lamentable change occurred in the character of the parish drama. It went from good to bad. As the actors increased in skill and directors in enterprise, they began to look about for a livelier, not a better, class of plays. In the cities the number of amateur companies had brought into existence a body of teachers who made it their profession to stage plays for these companies. They abandoned the melodrama of former times, and took up popular current plays; and very soon the parish stage became acquainted with the farces and comedies and melodramas beloved formerly of Broadway. The change was not beneficial, in a way it was hurtful, because it robbed the parish stage of its distinctive characteristics. The parish drama became a bad imitation of a drama almost without any other merit than decency. So



it has continued to the present time. Fine halls, noble stages, good actors have developed in the meantime, but the parish drama has lost itself in the general stage fog; and hence the necessity of bringing it back to its first tradition, of dismissing all imitation of the general drama, and of building up a drama suited to the parish stage, different from the popular play, and capable of development on its own lines.

It is quite apparent, then, that the historical drama should take precedence in this good work. This species was formerly very popular on the English and American stage, and playwrights ransacked history for themes. It is curious to see the Protestant Lord Lytton placing *Richelieu*, as a typical and noble cardinal, on the stage; Douglas Jerrold dramatizing the tragedy of *St. Thomas à Becket*, as Tennyson did later; Tom Taylor presenting *Joan of Arc*; John Frederic Smith writing a play around *Cardinal Wolsey*; Dion Boucicault enthusiastic over *Pope Sixtus V*; and a host of writers fairly in love with *Mary Queen of Scots*. In fact, the parish dramatist-to-be need only overhaul the flood of Christian historical dramas of the nineteenth century to have a noble list of parish plays. Our American people are but slightly acquainted with their own splendid history on this continent, a history which Protestant writers like Parkman and Bancroft have honorably described. They have still smaller acquaintance with the work of the early missionaries along our present borders from Maine to California, so romantic and so heroic; and weakest of all is their knowledge of the building up of their present organization in the American Republic. Here, then, are three wells from which the future parish playwright may draw plentifully: colonial life in old Quebec and Maryland; missionary life in Quebec, Florida and Louisiana; and the strenuous pioneer days along the Hudson, the Erie Canal, along the railroads, the Ohio and Mississippi, in the great cities, in the days of the Knownothings.

The social drama offers a most inviting field. In England there has been developed within the past ten years a social drama, which will serve as a good model. It is known generally as the people's theater, and has discovered its own methods. For example, a play is cast with respect to the demands made by the physical characteristics of the part. A short, fat man is played by an actor with those qualities; an old woman by a woman advanced in years; and so on, with the successful result of avoiding the professional make-up of wig and paint. The problems of the common lot are the themes of the plays: the evils of drink, idleness, wastefulness, gambling; the beauty of home, sobriety, economy, and good sense; the necessity of justice among the poor as well as among the rich; patience in dealing with the ills and difficulties of life. Here also is an inexhaustible fountain of experience for the playwright. The schools are doing something in this line, the pulpit adds an occasional word, the motion-picture drama has taken up this field eagerly. It only remains for the parish drama to add its drop to the swelling flood. Everyone knows how much the average community needs this instruction. Thinking people are amazed and irritated at the flippant attitude of American young people to life and its duties, as shown in their readiness to give up work for pleasure, to marry without thought, preparation, or delicacy, to separate or divorce speedily without much sorrow or shame, to spend their little wages on show and pleasure, in fine to live the life of the proverbial butterfly, and to trust to luck and the poor-master for food and shelter in the bleak winter. There is no exaggeration in this picture, pastors everywhere are bemoaning the condition, and it will take much time and labor to remove the causes. The daily journal, the popular novel, and the dance hall are its feeders, and they will have to be met by the real press, the true novel, and the sprightly yet thoughtful drama.

The religious drama of late years has not had any

opportunity, but its day is coming, as anyone may see by the success of *Parsifal*, the *Miracle*, and the *Passion* plays of Europe. In Boston a model has been established for some years past, at the Mission church in Roxbury, where a parish drama, called *Pilate's Daughter*, has been played every Lent to crowded houses. It has been recently reported that this drama is about to be taken up by the popular stage and presented to the ordinary audiences throughout the country. The incident is significant in a way, since it shows how the parish institution, properly managed, may one day be of great benefit to the popular drama. No manager ventures to experiment with popular taste in drama, the loss is so heavy and so immediate nowadays. For this reason alone the regular drama becomes very wooden and stale at intervals, until a lucky stroke discovers the latest change in public taste, dramas are at once built to order in accordance with the new whim, and the stage moves on again prosperously wooden for another period. The religious drama has an appeal for the people second to none. Very few know how to write it, or even to select the proper theme, as may be illustrated in the notable plays, *Ben Hur*, *The Sign of the Cross* and *Quo Vadis*, wherein the spectacular and not the religious sentiment held the center of interest. Yet the themes are plentiful, not merely themes of the martyrs, but those which embody the innumerable phases and varieties of religious experience. It would seem, to judge from the average prayer-book, novel and sermon, that our Catholics have not much imagination on the religious side. The beauties of religion, its promises and its rewards, seem to have less influence than the idea of sin, God's justice, and the eternal punishments. Here again are the themes of the modern parish drama to be found, in the sublimity of the ordinary Catholic life, in the beauty of its holiness, in the strength of its sacrifice, in the majesty of its future rewards. What a play could be made for Catholics and non-Catholics out of *Callista*, the



exquisite novel of Cardinal Newman, the most beautiful and dramatic story ever written on the martyr-theme! What an appeal that would make to the modern audience, simple and cultivated!

It is easy to snap the fingers at this kind of statement, but just look at the facts in the case: the parish stage exists, represented by innumerable fine halls all over the country, perfectly equipped for the production of plays; the dramas presented every year run into the hundreds, and are the poorest stuff made popular on Broadway; they are played by hundreds of amateur actors, before large audiences. What is to hinder converting this already immense machine into something worth while? To a New York manager I suggested long ago the founding of a Christian dramatic company, what would be called a traveling repertory company, to play in the parish theaters, presenting the best religious dramas of the professional stage, and thus setting up a model whose influence could not be easily ignored or set aside. The scheme is perfectly feasible. All that is needed is the manager with the brains and experience to mould the present chaotic mass into shape and to make the venture pay. No doubt the task would be difficult, because human nature is stubborn and set against all improvement. Nevertheless, the thing is bound to come, not only for the parish drama, but for the school and the convent and the college drama. All the travail described in these articles on the drama, the stubborn workings of the spirit of the drama in our institutions, in the face of neglect, opposition and persecution, the silent development of parish stages as if in preparation for the drama yet unborn, are forces that will not come to naught. It remains one of the social mysteries why they have never been utilized.

JOHN TALBOT SMITH.

## NOTES ON THE HISTORY OF EDUCATION IN CUBA

Cuba, so closely related to us geographically, so much influenced by us in politics and commercial life, and so largely indebted to us for the organization and direction of its present school system, has been not only a troublous battleground for political independence, but also a land of intellectual aspiration.

Some may take it for granted that the Cubans are too indolent or fractious to pursue the things of the mind, or higher literature; too much engrossed in trade to produce fruits of mental culture, or to write anything of which it might be said, "*Hic meret aera Sosiis liber.*"

Yet what large island, excepting the British Isles, has given to the modern world the number of men distinguished for intellectual attainments that Cuba has given? Scientists like Poey and Viñes, poets like Heredia and Placido, orators like Caballero and del Castillo, teachers like Varela and Saco, would be worthy a place in any nation's Hall of Fame. To a student of Cuba's history there is nothing more striking than the intellectual activity of the islanders, their love of learning, their struggles for educational advantages against the odds of misrule, revolution, and pestilence.

The history of education in Cuba is well worth a reading by teachers, for it is a story of devotion to the cause of learning, self-sacrifice and true patriotic zeal on the part of noble and enlightened leaders; a story, too, of problems and conditions that afford an instructive contrast for the teacher of to-day.

Efforts to give the common people of the island the benefits of schooling were made by individual initiative from the earliest settlement. As we shall see, the Spanish government did not bestir itself to spread learning broadcast. Churchmen did their full share in teaching indeed, they were the usual masters in the higher institutions. It

is the boast of New England that Harvard College was founded six years after the settlement of Boston, and sixteen years after the landing at Plymouth. Yet in Cuba, while the government was housed in huts of straw, in old Bayamo, an early settlement, a movement was begun to establish courses in Latin and the ecclesiastical sciences.<sup>1</sup>

Naturally, one of the early problems was the education of the negro, who, since the introduction of the first slaves from Africa in 1524, had increased to a large proportion of the population. The Catholicity of the island demanded, as a solemn obligation of conscience, the instruction of the blacks in the truths of religion, at least.

Education in secular branches it was deemed expedient to restrict in their regard; and for a time in the early days legislative action was directed against the impartation of knowledge to negroes. In practice, though, they were not left entirely uninstructed; something was done for them in the matter of elementary schooling, although this appears to have been confined chiefly to training them to read.<sup>2</sup>

The Indians, too, were not wholly lost sight of, as royal provision of July 21, 1783, commanded the establishment of schools in Indian villages, and this tardy enactment was perhaps all that could be expected, when we consider the meager opportunities that even the whites had up to 1790.

For the two centuries previous to the last named year, popular education was at a low ebb in the island. The government did nothing towards establishing a system of public instruction; which indeed is not surprising, since in the great European countries at that day, popular

<sup>1</sup> Nuestro ayuntamiento encerrado aun en casas de paja, y presentando la poblacion el aspecto de una aldea, llena de tunas bracas, celebró acuerdos para establecer catedra latinidad; el benefico y generoso D. Francisco Paradas fundaba en remotisimos tiempos clases de latinidad y ciencias eclesiásticas en Bayamo.

<sup>2</sup> Vide Bachiller y Morales, Apuntes para la Historia de las Letras, y de la Instruccion Publica de la Isla de Cuba, tomo I, pp. 5-6.



education was the work of churchmen, carried on under ecclesiastical auspices.

So it was to a great extent in Cuba. We find the Scholatria at Santiago de Cuba established by bull of Adrian VI, in 1522. In 1603 the Chapter of Havana voted to support a Latin teacher, but not obtaining the consent of the Crown, they shelved the plan till some years later.

In 1607 the Tridentin Seminary was founded by Bishop Altamirano of Santiago. In 1609 the College of San Ambrosio was established in Havana, though its career for some time seems not to have been prosperous.

In 1730, at Bayamo, a school was given over to the monks; this school had been provided for by a bequest of Captain Paredas in 1571. The college of San Basilio Magno at Santiago was established in 1722.

In Villa Clara a school had existed since 1689. In 1712, 1757, and 1759 schools were opened at Remedios, Carmen, and Arriaga respectively; but on the death of the philanthropic priest, Juan Conyedo, these schools founded by him, were closed.<sup>3</sup>

The seminary San Carlos began its career in 1689 at Havana and with it was fused the old college San Ambrosio.

A leading purpose of some of the above establishments was to provide for vocations to the ecclesiastical state. With this end in view, and also to offer opportunity for liberal education to those whose means would enable them to profit by the advantage, the Jesuits, who had already one Cuban foundation, San Carlos and San Ambrosio above mentioned, planned to begin another college, in response to what they felt to be a need.

Not without opposition was their foothold on the island

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<sup>3</sup> These data regarding the establishment of the schools mentioned follows the account given in Report of Commissioner of Education, 1897-98, vol. I, chap. xx, pp. 936 to 968, compiled by R. L. Packard, from the posthumous work of Aurelio Mitjanes.

strengthened, for it seems that there were members of the clergy in Havana who did not look with favor on the addition to the holdings of the Society in Cuba. Finally, Don Gregorio Angel came forward with forty thousand dollars in bonds towards the foundation, and four years later the college of San Ignacio was opened.<sup>4</sup>

It had been the desire of the ecclesiastical and civil authorities of Havana to establish a university in that city to obviate the need of young Havanese going abroad for their higher education. Pope Innocent XIII, in 1721, appointed the fathers of San Juan Letrano convent to commence the foundation, a labor which it took seven years to complete, though chairs of morals, philosophy, and canon law were held in the interim by Dominicans, from which order were chosen, in 1732, councillors to prepare a constitution for the new university. The institution remained, in fact, under Dominican control until 1842.<sup>5</sup>

The first period in the history of Cuban education is fixed as extending from the early settlements into the last decade of the eighteenth century. The schools during this time, with few exceptions, were doing work meagre in quantity and poor in quality. The primary grades were taught in some cases by negresses; scarcely more than reading and penmanship were in the "curriculum," and the way of housing and furnishings matters were in a poor state.<sup>6</sup>

Even in the higher institutions the courses were limited

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<sup>4</sup> Education in Cuba and Porto Rico, in Report of Commissioner of Education, 1897-98, p. 938.

<sup>5</sup> *Ibid.*, p. 939. This year marks the beginning of the present regimen of the University of Havana.

<sup>6</sup> Viose entonces el fenomeno de ser muchas escuelas principalmente de niñas, dirigidas por personas de color; la raza mas envilecida y la mas ignorante enseñar a la caucasica. Esta rareza producía otra, que desde luego procuro destruir la Sociedad Economica; la confusion en un mismo recinto de todos colores y castas, fomentados de esa manera desde infancia ese elemento de corrupcion moral que trae de suyo la inevitable familiaridad de los jovenes de diversas condiciones en los paises de esclavos.—Report of examiner appointed by the Soc. Econ. in 1793, quoted in Apuntes para la Historia de la Instruccion Publica de la Isla de Cuba, p. 7.

and drawn on a time-honored plan that lacked the flexibility better suited to the character and needs of the Cubans. Many testimonies have been given by observers from other lands as to the intellectual activity of the Havanese and of the upper class Cubans generally; and it is not a surprising thing that discontent with prevailing educational conditions should begin to be acute in Cuba at a time when politics and social conditions in Europe were in such a turmoil. The call to educational action in Cuba beginning in 1790, was perhaps a chastened echo of the wild and discordant jangle of the European revolutionary tocsin.

It happened that two men, one an ecclesiastic, the other a civil governor, were in office at the beginning of the second period of educational advancement in Cuba. Their methods and points of view were largely different, but both were actuated by a sincere desire to serve their beloved island. The bishop was Tres Palacios, of Havana; the civil governor, Luis de las Casas. Tres Palacios had rendered important services to the Church while Bishop of Puerto Rico, in carrying out successfully the arrangements for the division of the old and unwieldy Diocese of Cuba, which had included Florida and Louisiana in its vast extent. His appointment to the see of Havana followed soon after, and he was brought into relation with the work of Las Casas in establishing schools in Havana and its environs. The bishop opposed las Casas to some extent, and his opposition is naturally enough explained as the action of a conservative and conscientious prelate who might have feared with good reason the rapid extension of schools of a secularizing tendency, in which doctrinal teaching would fail to receive its due.<sup>7</sup>

There is no need to regard the motive of personal feeling, assigned by some writers, as the cause of this opposi-

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<sup>7</sup> Vide article "Havana," by Fr. Juan Alvarez Crespo, C. M., Cath. Encycl., vol. VIII, p. 153.



tion, as such an easily made charge is not consonant with the character of this unselfish and high-minded prelate.

Las Casas, however, remains a beneficent figure with the Cubans, who hold in remembrance his important work in advancing education, and founding schools.<sup>8</sup> The most notable of his services was undoubtedly the foundation of the Sociedad Economica, a society which has borne a great part in the social, educational, and literary advancement of Cuba.

During its long and honorable career the Society has published Memoirs in eleven series, comprising sixty-four volumes, the last of which was issued in 1901. In these "Memorias" is contained a vast amount of information on the history, topography, and commerce of the island, as well as a record of the services of the Society in promoting education and the general good of the country. The work is a fine contribution to Cuban historical literature.

Almost immediately after its foundation the Society, by royal order, was commissioned to inquire into the condition of the schools in Cuba, and to assume supervision of primary education in the island. In a census taken in 1793, under the direction of Father Felix Gonzales, it was found that there were only thirty-nine schools in Havana, thirty-two of these being for girls in which reading only was taught. In the boys' schools the teaching went as far as whole numbers. One of these schools, taught by the Bethlehemite Fathers, was begun about the year 1700, through the philanthropy of a Senor Caraballo, and this is the first free public school in Cuba. The number attending all these schools was a little over seven hundred.

Two free schools were at once begun, by the direction of the Society; the Beneficencia came into being in 1799, and the Ursulines of New Orleans, nearly the entire body

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<sup>8</sup> Discurso pronunciado por el Dr. D. José A. Caballero en la Junta General de la Soc. Patr. de II de Diciembre, de 1796.

teaching in the famous old convent there came over to Havana to escape the persecution which they feared at the hands of the French government.<sup>9</sup>

In 1798, two clergymen of the Sulpician congregation, Flaget<sup>10</sup> and Dubourg, both of whom were afterwards to be bishops in the United States, came to Havana with the intention of beginning a college there, but mistrust and opposition caused them to abandon the project. Fr. Flaget, on his return to Baltimore, brought a number of Cuban youths to be educated at Georgetown, but the Spanish government seems to have viewed with concern the exodus of its young colonials to republican shores, and sent a vessel to take them back to Cuba.<sup>11</sup>

The Society kept faithfully at the task assigned it, and in 1801 another survey was made, and unsatisfactory conditions were found in the schools of Havana, which now numbered seventy-one, with two thousand pupils. Fr. Manuel Quesada made report to the Society, recommending the adoption of certain regulations regarding the character and training of the teachers, a better apportionment of the work, the fixing of fees, the employment of method in teaching, etc.<sup>12</sup>

Despite the Society's zeal and devotion to the common welfare, its recommendations for betterment were futile;

<sup>9</sup> Vide. J. G. Shea, *Life and Times of Archbishop Carroll*, p. 587.

<sup>10</sup> Vide. *Sketches of the Life, Times, and Character of Bishop Flaget*, M. J. Spalding, pp. 49-54.

<sup>11</sup> "El Obispo William I. Dubourg y el Obispo francés Benedict Flaget trataron de establecer en la Habana en 1798., un Colegio Sulpiciano, pero encontraron oposición y no lograron su propósito. Realizaron su intento en Baltimore y el prelado Flaget llevó en 1801 veinte y tres niños cubanos al colegio Georgetown; pero el gobierno español mando un buque para traer à Cuba dichos escolares." *Ensayo de Bibliografía Cubana de los Siglos XVII y XVIII*, p. 63.

<sup>12</sup> Bachiller y Morales, *Apuntes*, etc., ch. II, p. 16. In connection with these early surveys of the schools, it is of interest to note that discussion as to the best way of setting the child's catechism lesson, whether by rote, or by presenting the substance, with appeal to perception rather than to memory, a discussion occasionally revived today, occupied the attention of these Cuban educators. Father Varela observed defects in the memory method. "Es probable que no lo hayan entendido, y es cierto que trabajarán inutilmente." Vide *Revista Trimestre Cubana*, t. II, num. 4, 1831.

the government failed to act. Thus, up to 1816 when the Section of Education of the Society was formed, progress in primary education was at a standstill. In that year the newly-formed section established ten schools in the outlying districts of Havana.

"Estramuros," that is, in the suburbs of Havana, there were in all after the establishment of the ten schools above mentioned, 463 whites in 19 schools, and 177 blacks in 4 schools. There was mingling of the sexes to some extent in the black schools.

Meanwhile, dissatisfaction with the state of secondary education had been growing in the minds of many interested in the movement for educational reform, and in the work of the Society.

Fortunately, the island had leaders who were well-balanced thinkers, and disinterested patriots. They were safeguarded from radicalism by their character and position, and their ideals were mainly such as modern education has brought to realization.

The defects in existing teaching, and the need for decided changes in method and curriculum were set forth in eloquent and vigorous language by a priest whose name is familiar to Cubans, José Augustin Caballero, in a speech delivered before the Sociedad Economica in October, 1795.

In this speech Fr. Caballero characterizes the methods in vogue in secondary education as wholly antiquated, and the curriculum as narrow and inadequate. He notes the absence of such subjects as mathematics, chemistry, and "practical anatomy," and advocates a general reform, commencing with the University.<sup>13</sup>

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<sup>13</sup> Es do creer y de esperar, que si el Cuerpo patriótico, creado para promover oportunamente la educación y instrucción de la juventud, levanta sus fuerzas hasta el pié del trono, haciendo presente que entre la multitud de casas de enseñanza pública que se numeran en esta ciudad, no hay una que instruya en un solo ramo de matemáticas, en química, en anatomía práctica, y que en las facultades que enseñan siguen todavía el método antiquísimo de las escuelas desusado ya con bastante fundamento y por repetidas Reales Ordenes, à vista de su poca



Caballero himself, by way of example, in his lectures at the Collegiate Seminary of San Carlos, where he held the chair of philosophy, made a bold departure from the time-honored method of presenting the principles of logic.<sup>14</sup> His ideals and methods found a sympathetic and able follower in one of his students, Felix Varela, a man of extraordinary talents and virtue, who was afterwards, as priest and vicar-general, to take a leading part in church affairs in the diocese of New York.<sup>15</sup>

It was not long before the student became greater than his master. At San Carlos Varela held the chair of physics, a branch, by the way, that had just been intro-

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utilidad, de los recientes descubrimientos y nuevos autores que acaban de escribir con una preferencia decidida, y palpable ventajas, y por tanto es indispensable una reforma general, la que deberá comenzar por la primera de las academias, la ilustre regia y pontifica Universidad, à causa de la dependencia que tienen de ella las otras en el orden, tiempo y materias de los cursos.—Memorias de la Sociedad Economica, t. XIV, p. 419-420.

<sup>14</sup> José Augustin Caballero (1768-1835) gained renown as one of Cuba's great pulpit orators. His published addresses include the following:

Memoria sobre la necesidad de reformar los estudios universitarios—Published in the Memorias, t. XIV, 1842. (Resulted in the appointment of an embassy to the King, which accomplished nothing (1796).

Discurso pronunciado por el Dr. D. José A. Caballero, en la Junta General de la Soc. Patr. de II de Diciembre de 1796. (This speech contains an eloquent apostrophe to Luis de las Casas, who is called "Padre del Patria.")

Sermon funebre en elogio del Exmo. Sr. D. Cristobal Colon, primer almirante, virey, y gobernador de las Indias Occidentales, su Descubridor y Conquistador: pronunciado con motivo de haberse trasladado sus cenizas de la Iglesia Metropolitana de Canto Domingo a esta Catedral de Nuestra Senora de la Concepcion de la Habana. Por el Doctor D. Joseph Augustin Caballero, Maestro de Filosofia en este Real y Conciliar Colegio Seminario de San Carlos y San Ambrosio, en la manana del 19 de Enero de 1796.

(Reprinted in vol. III of *Los tres primeros historiadores de Cuba*, 1876. Circulated widely in two editions, and was reprinted in 1838.

This much praised oration is said to be as fine as anything of Bossuet's.)

Panegirico del Gran Doctor de la Iglesia, San Ambrosio, predicado en la Capilla del Hospital Real, 7 de Diciembre de 1797.

<sup>15</sup> Varela's life has a special interest for the Catholics of the United States on account of his long and saintly career as priest in New York, where he did valiant service for the faith, and performed many works of charity. A life in Spanish by his pupil, José Ignacio Rodríguez, was published in New York. Rodríguez also contributed an account of Varela's life to the *American Catholic Quarterly Review*, vol. VIII, pp. 463-476.

duced there, and he infused his own enthusiasm into the students, secured apparatus from Europe, and gave a great impetus to the cultivation of the natural sciences. Afterwards he taught philosophy in a manner widely different from the old methods of presentation, though there is no charge of doctrinal errancy against him.<sup>16</sup>

The Bishop of Havana at that time, the venerated Espada y Landa, was a whole-souled promoter of education and philanthropy, and many institutions of beneficence in the diocese were the offering of his mind and heart. Thus, at the dawn of the nineteenth century, the plan of secondary education framed by the Society was being put into effect by the coöperation of this organization, the ecclesiastical and civil rulers, and a group of able educators.

Special interest had been taken in the establishment of a chair of chemistry, on account of its hoped-for benefit to the sugar industry and agriculture in general; funds were subscribed, a temporary laboratory was constructed in San Ambrosio Hospital, and a professor was engaged.<sup>17</sup> Father Varela had a good knowledge of chemistry, and one of his valued literary works was a translation of Sir Humphry Davy's "Elements of Agricultural Chemistry" into Spanish.

The influence of these great educators was felt for long after in the work continued by those who had been their students, though these latter did not without exception hold to the conservatism of the elder teachers. The spirit of separation was abroad in the land, and the policy of the Spanish government towards educational institu-

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<sup>16</sup> He lectured on philosophy not only in Latin, but also in the vernacular, and published text-books on this subject, and on logic. His most important work "Lecciones de Filosofía," was the standard text for years in Spanish America, and besides other editions Fr. Varela himself superintended five reprints, four of which were issued in the United States. (Rodriguez, in *American Catholic Quarterly Review*, vol. VIII, p. 468.)

<sup>17</sup> Education in Cuba and Porto Rico, Report of the Commissioner of Education, 1897-98, p. 942.

tions in the island veered with the frequent changes of power in the old country.

The religious orders and their educational houses experienced all the vicissitudes of governmental frown and favor alternately. Their work suffered accordingly.

The nineteenth century was destined to be an era of great trial, suffering and bloodshed for "The Ever Faithful Island." There were insurrections and uprisings in 1829, 1844, 1849-51, the "Ten Years' War" (1868-1878), and finally the desperate struggle for independence beginning in 1895, which, after the tragedy of the "Maine" in 1898, precipitated the Spanish-American War, and ended in American occupation of the island.

During the century the unhappy state of the country effectually blocked any progress in popular education, and there was a gradual working of forces towards the formation of two intellectual states: that of the upper class, enjoying, even in the island, superior educational advantages; and that of the lower classes, from whom opportunities for learning never abundant, were receding farther. Humboldt, R. H. Dana, J. A. Froude, and others are quoted as commenting with surprise on the work and opportunities in higher education which they observed in Cuba.<sup>18</sup> Primary education entered on a prolonged torpor as far as gratuitous public instruction was concerned; so that in 1865, out of 150,000 children in the island, of both sexes, whites and free blacks, only 21,000 were receiving instruction.<sup>19</sup>

The religious orders were doing as good work as their means would allow, in taking in gratuitous pupils; but hampered in many ways as their labors were, it cannot be expected that they could have largely lessened the numbers of the uninstructed. Many excellent schools were founded in the early half of the last century, and the

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<sup>18</sup> Vide Report, U. S. Commissioner of Education, 1897-98, vol. I, pp. 954, 955, 957, 958.

<sup>19</sup> Vide Ensayo Historico-Estadístico de la Instrucción Pública de la Isla de Cuba, por D. Pelayo Gonzales de los Ríos, p. 345.



Esculapians, the Christian Brothers, the Piarists have records of honorable service in the island.

Whatever the shortcomings of the primary schools under lay direction, it is a pleasure to note the provision for the teaching of Christian doctrine, and the directions concerning proper reading, cleanliness of person, rewards and punishments, the signs of reverence to be made whenever the Blessed Sacrament is carried past the school for the Viaticum, as laid down in an interesting little manual published at Matanzas in 1835, entitled: "*Plan y Reglamento para las Escuelas gratuitas de enseñanza mutua de Mantanzas.*"<sup>20</sup>

In our hasty outline of general educational conditions in Cuba we have to pass over the distinctive and valuable work done in the schools under the religious orders.<sup>21</sup> That deserves full treatment elsewhere. We may sum-

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<sup>20</sup> The following extracts from the "Plan" are given as specimens of its rulings:

In all these schools the pupils shall be taught Christian doctrine, reading, writing, orthography, politeness and good manners; and the rules of computation by whole numbers, common decimal fractions, and complex or denominate numbers.—Chap. II, Art. 10.

Children of the eighth class who can read with ease, shall not make their reading exercises from novels, romances, or other books that may imbue them with false ideas, are prejudicial, and can give them no instruction; for this reason there shall be chosen for all the schools, books of sound doctrine, good style, uniform and correct in edition, as: *The Children's Friend* (*El Amigo de los Niños*), *Irlarte*, *Instructive Readings*, and the *Tales of Samaniego*, using for the lessons in politeness and good breeding the edition of the *Children's Friend*, leaving to the discretion of directors its choice, but recommending the work entitled "*Youth—Illustrated.*"—Chap. II, art. 12. . . . From the fifth class on, instead of slates, paper will be used by the pupils for writing, leaving to the care of the master their learning to write with legibility and freedom.—Chap. II, art. 14. . . . All the pupils of this school must be of white parentage.—Chap. III, art. 17. . . . The parents and guardians (*tulares*) of the pupils shall take special care to send them to school clean and decently attired, and those who do not appear there in that condition will be sent home, that they may return in befitting neatness. Chap. III, art. 26. . . . Punishments demand much prudence, since those that degrade the children, far from correcting them, make them forward and obstinate; for this reason the directors will refrain from punishing with anger and from using mean and humiliating expressions; a director never should forget that children generally are docile and amenable to correction, when this is exhibited with moderation and sweetness, and exacted with justice.—Chap. IV, art. 30.

<sup>21</sup> The Lazarists, for example, have labored for the education of seminary students for many years in the island.

marize conditions in primary education at the time of the American intervention by saying that illiteracy was high, even among the whites, that school accommodations were very inadequate, that teachers' salaries were in arrears, that demoralization appeared to be nearly complete.

Then came the wonderful change. Not only governmental, hygienic and sanitary reforms were set on foot by the Americans, but they also began to provide school facilities, buildings, furniture, teachers, etc., and the work of extending primary education to all Cubans was under way.

Early in 1900, two Harvard alumni were in Cuba, one a lawyer practicing in Havana, E. L. Conant, and the other, A. E. Frye, acting superintendent of schools, wrote to Eliot, president of Harvard, making representations as to the good that might be accomplished by bringing a thousand or more Cuban teachers to Harvard for a term of summer study, afterwards taking a trip through the United States on a tour of observation.

The Harvard president, authorized by the governing body of the university, gave a favorable reply, and at once, with commendable energy, the parties interested in arranging the expedition set to work.

Popular subscription in the States brought without difficulty the \$70,000 required to pay expenses; the government furnished transport and between June 30 and July 4, 1900, 1373 Cuban teachers had landed in Boston, embarking at 14 different ports in Cuba. The entire arrangements were admirably carried out, and not a single member of the expedition died, and it is said, almost all returned to Cuba in improved physical condition.

Father Fidelis, C.P., an old Harvard graduate, was appointed to minister to the spiritual wants of the party, and the Catholic societies of Boston were alert to block off any systematic proselytizing.

On the whole, the project was characteristic of Ameri-

can educational zeal, and strikingly illustrative of the abundant material resources at the command of our secular educators.

Since the establishment of the republic the school system of the island has been developing rapidly, and if anti-clericalism does not become aggressive (and Cuba is apparently more free from it than other of the Spanish-American countries), and the right of imparting religious instruction to children of an almost entirely Catholic country is safeguarded, Cuba has a great future before it, not in material prosperity alone, but in those higher and nobler interests, the cultivation and preservation of spiritual ideals, without which, as Dr. Shahan once observed, no country is truly great.

BROTHER VALENTINE, C. F. X.

Mt. St. Joseph's College,  
Baltimore, Md.



## LITTLE LESSONS FROM LIFE

I wonder how many of the great army of teachers who graduate from the school room into the greatest of all colleges, "The World," have reminiscences like mine. I use the term *mine* advisedly, for I am married and have a family, and I believe that the majority of teachers who choose to give up their profession, take up the responsibilities of matrimony.

How many are there, I wonder, who have learned lessons in the great college I speak of, that would be of use to them if they were to take up their school room duties again? I believe the answer is, "Everyone." Especially the ex-teacher who has now children of her own.

Perhaps the little things I have learned since I left school may be of help to some of the teachers now in the school room.

When I started to teach, and in fact as long as I did teach, no one told me of these things. These little lessons are not printed in text books. We may find them in technical terms in "Theory of Teaching," but we don't understand them. We think we do, but we don't. I thought I did, but I did not.

I intended to be kind and just. I was kind and I was just, but I did not go far enough. I was considerate of the things I saw and understood. But there was much I did not see, and much I did not understand. To be brief I believe that I did not get under the skin of teaching.

I have changed the definition of teaching and education to suit myself. I will tell you later my conception of the word education. As for teaching, I will give it to you now.

To find out a child's weak places and minister to them is the essential part of it.

We are apt to follow the lines of least resistance, and teach a child the things he learns quickly and easily. But to probe until we find the weak spot, the part that needs

stimulation and help, is where the true art of teaching comes in.

You say, that kind of teaching is not for the public school teacher, that it is the work of special institutions. I do not mean to go so far as that. Those cases are few and far between, although it is true a teacher does have pupils occasionally who should not be in a public school room. But in most rooms we will say there are but six or a dozen who learn *everything* well. The rest are what we call medium, that is they strike an average. If John is good in Arithmetic he is slow in Spelling, while Marjorie is exactly the opposite.

The real teaching comes in, not in making the most of John's arithmetic and Marjorie's spelling, to make a big showing on report cards and ledgers, because they will take care of themselves. Instead, try to help the boy with his spelling. Don't punish him for misspelling. He will hate it and never learn. But try to devise ways to stimulate his interest so he will like it, and herein comes my definition for the word "education." But I am not ready to give it to you yet.

As soon as a teacher has license enough to disregard that horrible word "marks," she can perform miracles in the line of true teaching. Probing under the skin and finding weak spots is the real mission of a teacher.

I have learned this, not from experimenting, but from a casual observation of my own children. I am domestic. I am not performing educational experiments. It keeps me busy for the most part to keep little bodies clothed and clean, and little stomachs in good condition.

But I have been repaid over and over, by patiently explaining something to one of my little girls, things about which she is "slow," to use the accepted term.

In every instance she has finally grasped the idea and retained it. Of course a mother understanding the nature of her child, is more apt to guess the source of the trouble,

and is then enabled to put things in a light that will enlighten him.

You say that that makes teaching very, very hard?

Teaching *is* very hard. It is harder than I have made it out, for there is more. And this is the part I have learned more than anything else since I left school.

Children cannot study, cannot learn if they are sick, sad, or unhappy. It is not enough to probe for mental weak places and minister to them, for perhaps the trouble is not with the mind, but with the body—and perhaps it is only a sad little heart.

As a rule children will tell things. And their little troubles are often easily remedied, for little things worry them a great deal.

If you suspect that such is the case—for worry with a child is nearly always obvious, it shows immediately, though not always, in his face—find out the trouble. As I said, he will tell you. Perhaps a word will make it right. It may require a note written to his home, a telephone message, or, the bugbear of most teachers, a home visit, to set things straight.

If you suspect hunger, don't let little gray-faced Suzy come day after day and try to teach her mental arithmetic. Investigate, if possible, and interest the Department of Charities.

I discovered a whole family starving one time. I do not deserve any credit for what I did in the case. I deserve reproach for other possible cases that I did not investigate. I had no way of finding out, as far as I knew then. But I know that if I were to teach again, I would pick out some of the pathetic little spindle shanks, as due for a home visit from the teacher, and I have no doubt I could do some good. Often a suggestion to an ignorant mother about food and sanitation may do a world of good. Or to call attention to deafness, near-sightedness and often sickness unnoticed by parents,



may be the means of righting a trouble that is ruining a child's life.

Free Dispensaries for Eye, Ear, Nose and Throat can treat only the people who know of them and go to them. How many of the parents of your boys and girls know of these places? Or of City Physicians who treat anyone free of charge who gets a permit, or whatever it is called, from the Board of Health. Don't you think an occasional home visit worth while, to tell mothers of these things which might mean health or even life to some of your boys and girls.

Children sleep eight hours; stay in their homes (I am referring here to the poorest classes) with ignorant parents who often do them more harm than good as far as their physical welfare goes; and the other eight hours of the day they spend with you.

Who is to give them their chance of life?

I have given a long definition of teaching.

I will give you now my short definition of education. It is "ability to concentrate."

Teach a child that, and you have educated him. It is not easy to teach. But as soon as he gets the quality of stick-at-it-ive-ness that gets things, *always* gets what he goes after, you have educated him. He'll learn to spell your words without you keeping him in every night. He'll learn because he knows how to keep his mind on it until he gets it.

To go back, all missionaries know something of medicine. They go on the theory that you can't save a man's soul if he has a suffering body. Get physical pain out of the way, then you can teach him about God. He can't learn if he is suffering.

It is the same with teaching in the school room. No child will learn if handicapped by physical or mental imperfections. Try to get them out of the way first.

Sometimes there are exceptions to this rule. I remember a little boy, Robert was his name, who was the star

pupil in his class. His papers were often on exhibition in the Principal's office. He really was a wonder, and was always sprung upon the unsuspecting visitor as an example of what we could do in our room. I reveled in Robert.

But what are my recollections of that little boy—as a boy? I didn't think of it much, then, except to wonder, but I think of it often, now, and am sad. He never smiled. *Never* smiled. And he was only nine! I wish I had him now. I would do less exhibition work, and probe some into that little heart. He was not happy! I know now that he was not. There may have been something I could have helped. He was poor, but I don't believe he was hungry. No, there was another reason. I wonder what it was.

I tried to replace leaky shoes, always keeping a supply of second-hand ones on the lower shelf of the book cupboard; I found dozens of warm coats and dresses to cover patches of exposed cuticle; I found a starving family; I visited sickness—and thereby got diphtheria myself and nearly died; I did my duty as I saw it.

But I did not go far enough! What I know now, I should probably never have learned in the school room. As long as I was there I should have gone on teaching little Roberts, and never thought to investigate solemn little faces.

I have learned child nature. It cannot be reckoned in percentage.

OLIVE ROBERTS BARTON.

## LATIN IN OUR COLLEGES

Have Catholic educators sold their birthright? Although the Christian schools are responsible for modern civilization, the modern Christian school lives by the dictate of pagan influences. One of the first truths a Catholic learns is his purpose in life. He learns from his catechism that he was created to serve God and save his immortal soul, and all his education must have that one aim in view: how can he best serve God and save his soul. Other ends there may be, but these are subsidiary. And so one man inclines toward the law, another becomes a physician, another enters commercial life, another feels called to the priesthood. But transcending these individual vocations to the different walks of life, there is a higher call to the service of God.

When we pause to reflect upon the real purpose of education and to consider the methods employed in the past and the methods at present employed to attain that purpose, we find many inconsistencies, many fruitless and false methods which have been blindly followed through force of habit. We do not go to school to secure information—we could get that from encyclopedias at home or in the library—we go not merely to learn truths but to learn the manner of attaining them, not merely to study but to learn how to study, not merely to gain knowledge but to learn the proper use of that knowledge. Even the pagan philosopher Seneca tells us, “not for school, but for life do we learn.”

Life is but a preparation for an ultimate end. It is precisely on this point that Christian education differs from secular education: the latter looks to this present life for the fulfillment of its purpose, the former to a nobler and higher life, the life to come. The one is materialistic in aim, the other spiritual. And in accordance with the ultimate purpose, the one restricts the education of man to a passing phase, the other leads him



on to immortal life. Hence we have in most of our colleges certain courses of study intended to educate man to the fulness of his destiny. The study of the Latin and Greek classics was the bulwark of the defence of the early Christians against the pagans of the day and has been the very corner-stone of the humanities ever since the time of Petrarch. It is not only disciplinary to our intellectual powers but it is also cultural. It puts us in touch with the best that pagan civilization has produced in every field of human endeavor, and especially in that field which brings us as close to a knowledge of God as man of himself can attain, namely philosophy.

We should not be surprised, then, to find the pagan classics in the classrooms of our colleges, for it is from them that the pupil can "acquire clearly and precisely the general and fundamental ideas to be found in all composition, in all discourse, contract the mental habits of the intellectual worker, acquire logic, the principle of analysis and synthesis, the eager desire for truth and the method of discovering it, the discriminating nicety of language."<sup>1</sup>

<sup>2</sup>Yet we are surprised to find that practically no college includes in its curriculum a Latin or Greek author who is also a Christian, as if we did not know full well that antiquity, the study of which is the foundation of the humanities, has not remained pagan to the end and that the most important phase of its history is marked precisely by the advent of Christianity, which has made the ancient society rise "out of the abyss of darkness unto the light of wisdom and of truth." For if ancient history presents a fact worthy of attention, it is that.

Where can this fact be better recognized than in the *Octavius* of Minucius Felix and the *Apologeticum* of Tertullian, which show us at close quarters the two civil-

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<sup>1</sup> Father Verest, in a book review, *Bien Public*, July 4, 1909.

<sup>2</sup> The arguments which follow are adapted from the writings, Prof. J. P. Waltzing, of the University of Liège.

izations, the ancient and the new, that which is being born and that which is dying, that of the past and that of the future? Because of his fierceness of spirit and his fiery style, Tertullian perhaps can be approached only by pupils of more than ordinary ability, but Minucius Felix is accessible to all.

From a literary point of view, modern scholars have always held the *Octavius* in very high esteem. To one it is "a little book of gold"; to another, "one of the masterpieces of Christian literature"; another calls it "a charming work, which, with the *Tusculans*, approaches even the *Phaedrus* and seems illuminated with the light of Greece"; still another, "the pearl of the apologetic literature of the last years of Marcus Aurelius."

It happens that this little dialogue, wherein Minucius Felix places a pagan and a Christian face to face, is a model of the purest classicism and has all of the qualities which have hitherto given to the pagan classics the exclusive privilege of entering the classrooms. In point of view of composition, regularity of plan, and logical exactness in the sequence of ideas, nothing more perfect is to be found in Latin literature. Hence it would be a good model for classroom imitation. Nor can any of the classics better inculcate that which the French call "*le sens de la loi*."

There is also found in the *Octavius* in a state accessible to young minds, all that general culture that our race holds from the ancients, and it is found there more completely, because there it is presented under its two aspects, the pagan and the Christian. What more instructive than this grand and moving spectacle of the two civilizations at close quarters, which shows us how the modern world has issued from the ancient world?

It has been said, by way of objection, that our young people have not sufficient width of wing to follow in their lofty flights these eagles that the Christian writers are. of course, these eagles soar sometimes to heights that we

have difficulty in attaining, but are the pagan classics *always* attainable by our pupils and can *everything* that Plato, or even Cicero, has written be read in class? Such a writer as Minucius Felix, on the contrary, offers *nothing* which the ordinary pupil of freshman or sophomore can not easily grasp, even in the sublime description of the life of the Christians which forms the last part of his work.

But, some one will say, the language of Minucius Felix is post-classic. Although the language of Minucius Felix is not far removed from the classic language and is easy, it could not be "classic," if "classic" is to mean Ciceronian, simply because Minucius Felix lived two and a half centuries after Cicero, no more than the language of Cardinal Newman and John Ruskin could be that of Blessed Thomas More. But is it any the less regular and excellent on that account? And yet teachers of English cite as models the writers of the nineteenth century, and even our own contemporaries, side by side with Lord Bacon and the essayists of the *Spectator*. Why, then, are the Latins not treated in the same way? Have Cicero and his contemporaries had the exclusive privilege of writing Latin well? Did Latin, contrary to the law of all languages, cease in its development, or are we to recognize that evolution does not mean corruption and decay? Indeed, some would have us believe that Divine Providence seems to have created these pagans for the instruction of the Christian youth.

Yet even the pagans did not write alike and large volumes have been published on the particular syntax of Cicero, of Caesar, of Sallust, and of Livy, as well as on that of the Christian writers, St. Jerome, St. Augustine, and others. Any college professor of Latin well knows the difficulty the student has with the brachylogies of Livy and Tacitus and the archaism of Plautus and Terence. The Latin of the early Christian writers, especially of Minucius Felix, does not differ from that of



Cicero more than does that of Plautus or Tacitus. And yet these latter have a place in our curriculum, and rightly, though the Christian writers are excluded from our Christian schools! Why?

I know that Minucius Felix loves archaisms, hellenisms, and poetical turns. Indeed, these are very useful in dating his language. But Sallust is as archaic as he is and Horace has more hellenisms. And as for the poetic color, nothing could be more in keeping with the setting of the opening scene of the *Octavius*, nor lead more naturally to the discussion between the two friends. Besides, he is very often working with classic reminiscences, such as are found in good writers of every age.

But if the pupil must study this later syntax after having tried for several years to acquire a knowledge of Ciceronian syntax, will not his young mind become confused? This is surely a big question, but it is easy of solution, if we consider wherein the study of Latin consists, what is actually its purpose, and what our freshmen and sophomores know of the Latin called classic. It is almost universally acknowledged by teachers of long experience that our students do not learn to write Latin, but that they are taught merely to read it. We must, no doubt, begin by teaching classical syntax, but afterwards the study of a writer like Minucius Felix will be an excellent means of recalling to the students and strengthening in them this knowledge. For instance, in such and such a case, we tell them, Minucius Felix has put the accusative and the infinitive where Cicero would have used the subjunctive with *quin*. Confusion is not produced among those who know their syntax, nor among the others, because it existed there already.

Scholars acknowledge that the *Octavius* is of the number of those writings which a cultivated mind *should* have read. But who, I ask, has actually read it? A theologian here and there, a professor of Church History, and perhaps two or three more. No one else. How can the young people ever know the Christian literature, if

they are not at some time or other initiated into it? It is the same with Tertullian, St. Augustine, St. Jerome, and the rest as with Minucius Felix: they are ignored, if indeed they are not scored as barbaric. How often, too often in fact, do we find such a state of affairs, not only in non-Catholic colleges, but even in our own Catholic colleges!

As Cardinal Mercier has well said, and his words are in close harmony with the opinions of Pius IX and Leo XIII, "It is necessary that the professor give himself as much to the labor of making the Christian classics esteemed as of making the pagan classics appreciated, without which there is attained a result opposite to the purpose which is intended."

HERBERT FRANCIS WRIGHT.

## ROMAN CATHOLIC PAROCHIAL SCHOOLS\*

The parochial school constitutes the foundation of the Catholic educational system in the United States. It was the first of the schools established by the Church in this country, and now ranks of unquestionable importance for on it depends the organized religious education of the people, and, in large measure, the success of the higher institutions of learning. Its maintenance at present represents an immense annual expenditure, conservatively estimated at \$11,000,000, which is raised by voluntary contributions.

### HISTORICAL SKETCH

The parochial school is one of the early forms of Christian schools which flourished extensively during the Middle Ages. In this country it is an outgrowth of the mission schools, the earliest of which were those of the Spanish Franciscans in Florida and New Mexico, which were in existence in 1629, "four years before the establishment of the oldest school in the thirteen eastern colonies."<sup>1</sup> These latter were, consequently, in the order of foundation, the first elementary schools in the present territory of the United States. In the colonial period the growth of the parochial schools was commensurate with that of the Church itself. Dr. Burns, the historian of the Catholic School System, says of this period:

"As a matter of fact, the foundation of the Catholic parish school system in the United States dates from the early years of the Maryland Colony. It represents, therefore, a development covering a period of over two hundred and fifty years. Broadly speaking, we can distinguish two great periods in its development, the first, extending down to the time of the Revolution, and the

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\* Prepared for Report of United States Commissioner of Education for the year ending June 30, 1913.

<sup>1</sup> Burns, *The Catholic School System in the United States*; 39 (New York, 1908). Report of U. S. Commissioner of Education, 1903, I, 555.



second, from that epoch-making event to our own day. The salient feature of its growth throughout the whole time is its dependence upon the growth of the Church in general. A direct relation existed between the development of the Church and the development of Catholic schools. We can see the proof of the existence of this relation during the first period in the fact that, wherever Catholic settlements were formed and Catholic life reached any degree of maturity, Catholic schools were set up and a corresponding educational development took place. In settlements where Catholic life was weak or short-lived, either no schools were established, or those that were had only a short or desultory existence. In the post-Revolutionary period, the relation is even more clearly illustrated."<sup>2</sup>

In the early days of the Republic they were opened as free schools in large cities like Baltimore and New York, wherever the parish funds allowed.

The bishops discussed the parochial school in the First Synod of Baltimore in 1791, and in the First Provincial Council of Baltimore in 1829 they decreed as follows:

"Since it is evident that very many of the young, the children of Catholic parents, especially the poor, have been exposed and are still exposed, in many places of this Province, to great danger of the loss of faith or the corruption of morals, on account of the lack of such teachers as could safely be entrusted with so great an office, we judge it absolutely necessary that schools should be established, in which the young may be taught the principles of faith and morality, while being instructed in letters."<sup>3</sup>

For a struggling Catholic population it was a tremendous problem to provide schools as well as churches, and one of the chief difficulties was to obtain Catholic teachers. The introduction of the teaching orders, those of

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<sup>2</sup> Burns, *The Catholic School System in the United States*, 14 (New York, 1908).

<sup>3</sup> Decretum 33. Cf. *Concilliorum Provincialium et plenarii Baltimorensium, Decreta*. Baltimore, 1853.

men and of women, met this demand, and during the Immigration period when thousands of Catholics came to America from Europe, Ireland and Germany especially, the Sisters and Brothers were engaged for the work of the elementary schools. At the time of the Second Plenary Council of Baltimore in 1853, despite the difficulty of obtaining all the teachers necessary, the Bishops were exhorted by the Council as follows:

“We exhort the bishops, and in view of the grave evils which usually result from the defective education of youth, we beseech them through the bowels of the mercy of God, to see that schools be established in connection with all of the churches of their dioceses; and, if it be necessary and circumstances permit, to provide, from the revenues of the Church to which the school is attached, for the support of competent teachers.”<sup>4</sup>

In the Second Provincial Council of Cincinnati, held in 1858 (the Province of Cincinnati extended at that time from the Alleghanies to the Mississippi), it was decreed:

“It is the judgment of the Fathers that all pastors of souls are bound, under pain of mortal sin, to provide a Catholic school in every parish or congregation subject to them, where this can be done; and in order that each Ordinary may know what are the parishes in which this obligation exists, they decree that the Tridentine Law, s. xxii, c. ix, is to be practically enforced, by which the rectors of churches are required each year to render an exact account to their Ordinaries of all the revenues accruing to their churches in any way, which they therefore strictly enjoin as to be observed by the aforesaid rectors.”<sup>5</sup>

In 1875 the Congregation of the Propaganda, then in charge of American affairs, issued an “Instruction to the Bishops of the United States concerning the Public Schools” in which the Catholics, both for their own sake

<sup>4</sup> *Decreta Conc. Prov. et Plen. Balt.* n. 13, p. 47. Burns, *Ibid.*, 184.

<sup>5</sup> *Conciliorum Provincialium Cincinnatiensium, Acta et Decreta.* Decretum vi. (New York, 1886.)

and the vital interests of the American Republic, were directed to establish their own schools.

"All are agreed," the Instruction read, "that there is nothing so needful to this end as the establishment of Catholic schools in every place—and schools in no way inferior to the public ones. Every effort, then, must be directed towards starting Catholic schools where they are not, and, where they are, towards enlarging them and providing them with better accommodations and equipment until they have nothing to suffer, as regards teachers or furniture, by comparison with the public schools."<sup>6</sup>

The next important ecclesiastical law for this country was promulgated by the Third Plenary Council of Baltimore, 1884, which has been the directing force during the period of the greatest development of the parochial schools. Therein Catholic parents were not only exhorted to send their children to Catholic schools but commanded to do so.

"Therefore, we not only exhort Catholic parents with paternal love but we also command them with all of the authority in our power, to procure for their beloved offspring, given to them by God, re-born in Christ in baptism, and destined for heaven, a truly Christian and Catholic education, and to defend and safeguard them from the dangers of an education merely secular during the entire period of childhood and youth; and therefore to send them to parochial schools or others truly Catholic, unless perchance the Ordinary, in a particular case, should judge that it might be permitted otherwise."

Due consideration was made for those parents who for a sufficient cause, did not send their children to the parish schools. A decree of far-reaching importance was the following:

"Near each church, where it does not yet exist, a parochial school is to be erected within two years from the promulgation of this Council, and is to be maintained

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<sup>6</sup> Con. Plen. Balt. III. Acta et Decreta, 279. Appendix. (Baltimore, 1886.)



*in perpetuum*, unless the bishop, on account of grave difficulties, judge that a postponement be allowed. . . .

"All Catholic parents are bound to send their children to the parochial schools, unless either at home or in other Catholic schools they may sufficiently provide for the Christian education of their children, or unless it be lawful to send them to other schools on account of a sufficient cause, approved by the bishop, and with opportune cautions and remedies. As to what is a Catholic school, it is left to the judgment of the Ordinary to define."<sup>7</sup>

This Council, furthermore, by its decrees touching upon the supervision of the schools by the pastor, the training of teachers in the normal schools of their novitiates, the certification of teachers both religious and secular laid the foundation for that development in organization and administration which in the past twenty-five years has been remarkable.

#### PRESENT ORGANIZATION.

The parochial schools, like the parish churches, are organized in diocesan systems. They come immediately under the jurisdiction of the bishop of the diocese. In ecclesiastical law the elementary school always enjoys this peculiar relation to episcopal authority, even when it is conducted by a community of teachers who might not in other things be subject to the bishop.

The administration of schools in the dioceses of this country is usually confided to a School Board consisting of priests of the diocese appointed by the bishop, and of which the bishop and his vicar-general are often *ex-officio* members.<sup>8</sup> Considering the conditions prevailing in certain dioceses where it has been impossible to establish many schools these boards are very numerous. In the 99 dioceses of the United States (including Alaska),

<sup>7</sup> Concilii Plenarii Baltimorensis Tertii, Acta et Decreta, 196, 199.

<sup>8</sup> The school board of the archdiocese of New Orleans called the Catholic Board of Education, offers an exception to the above statement. It consists of 11 priests and 5 laymen. The archbishop is president and his vicar-general vice-president.

58 had school boards in 1912-13. There is no uniformity in the constitution nor in the functions of this board. In some of the dioceses the boards are subdivided into sectional boards for the limited jurisdiction of counties, deaneries, etc. All actually constitute one board for the diocese. In recent years some of the school boards have been abolished, and others limited in their powers because of the appointments of diocesan superintendents of schools. The ordinary functions of the board in dioceses not having a superintendent of schools are: issuing school regulations, inspection, and conducting examinations. The special functions are: the formation and maintenance of the course of studies, the adoption and change of textbooks, and the certification of teachers. There are in the United States 41 dioceses having the school board alone and no other officers of supervision.

In dioceses having a superintendent of schools and a board for the examination of teachers, the functions of the school board are naturally more restricted. Representing episcopal authority in educational affairs, the board receives the annual report of the superintendent, acts on his recommendations and the larger questions of administration. Their actions are mostly of a legislative nature. In many dioceses, however, the board forms, as it were, the council of the bishop on educational matters, and school regulations are issued directly by the bishop or the superintendent of schools.

The chief officers of supervision are the diocesan superintendents or supervisors of schools, the school visitors or examiners, and the community inspectors. The superintendents are and have been the most potent forces in organizing diocesan systems. The first to hold the office was appointed in the archdiocese of New York in 1888. Similar appointments followed in Omaha and Philadelphia in 1891 and 1894, respectively, and at present (1913) 23 dioceses employ priests in that capacity. Table I pre-

sents a list of supervisory officers of this rank for 1912-13. Two changes are noted for the year, viz., the appointment of a superintendent in the diocese of Cleveland where the office was created and the Reverend William A. Kane placed in charge, and the appointment of the Reverend Joseph A. Dunney to succeed the Reverend William R. Charles as Inspector of Schools of the diocese of Albany.

The diocesan superintendents of the United States are organized under the auspices of the Catholic Educational Association and constitute the main element in the Superintendents' Section of the Parish School Department. They meet annually at the time of the convention of the Catholic Educational Association to discuss problems peculiar to their work. Only duly appointed diocesan superintendents, community inspectors, and representatives of bishops and school boards are allowed to participate in the proceedings of the section. At the last convention of the Association held in New Orleans, June 30-July 3, the topics discussed were: "The Superintendents' Visit to the School," by the Reverend John A. Dillon, Superintendent of Parish Schools, diocese of Newark, N. J.; "Industrial and Vocational Training," by the Reverend Michael J. Larkin, Superintendent of Parish Schools, archdiocese of New York. In meetings held jointly with pastors of schools two topics discussed were: "The Need of Men Teachers in Educational Work," by the Reverend Bede Horsa, O.S.B., of St. Joseph's Seminary and College, St. Benedict, La.; and "The Priest's Adaptability for School Work," by the Reverend John Ryan, pastor of St. Paul's Church, Cambridge, Mass.<sup>9</sup>

Special meetings of the diocesan superintendents may be called at other times during the school year. In March, 1913, the superintendents of eastern dioceses met in New York City, and one of the important topics discussed was the curriculum.

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<sup>9</sup> Report of the Proceedings and Addresses of the Tenth Annual Meeting of the Catholic Educational Association (Columbus, O.)



The ordinary functions of the superintendent are the collection of statistics, inspection of schools, conducting of examinations, control of course of study and textbooks and whatever else of a special nature may be necessary, or suggested by diocesan authorities for the standardization of the schools. He renders an annual report to the bishop or school board, and this in many instances is printed for general distribution. In 1913 the diocesan superintendents of New York, Philadelphia, Pittsburgh, Newark, and St. Louis issued such reports. They circulate principally in the respective dioceses, and in a few instances appear in the form of year-books, which contain in addition to a tabulated report much information and direction of value to principals and teachers.

A supervisory officer whose name does not appear in the Official Catholic Directory, nor in ordinary sources of information on schools, but whose work is of far-reaching importance is the *Community Inspector*, so called because he is a member of a religious community, or congregation, who inspects the schools of his community. At times when the community conducts schools in many dioceses the inspector's jurisdiction is extended to an ecclesiastical province, like, for example, the province of New York, which embraces the archdiocese of New York, and the dioceses of Albany, Brooklyn, Buffalo, Newark, Ogdensburg, Rochester, Syracuse, and Trenton or the states of New York and New Jersey; but usually the inspector's duties are confined to the schools of his community or congregation in a single diocese. These he visits and examines regularly, under the direction of the diocesan superintendent. He uses the suggestions of the superintendent, acts upon the results of the latter's tests or inspection and endeavors to keep the schools of his charge up to the required standard.

The *Community Inspector*, as in the case of teaching

Sisters, is able with a limited number of schools under her care to give more time and attention to them than would be possible for the general or diocesan superintendent of a large system. She is expected to spend the school year visiting her schools and as she resides with the teachers during her visits, has a rare opportunity of addressing them collectively and directing them individually.

The inspectors of a diocese are organized under a *Board of Inspectors* and their activities are unified and controlled by the diocesan superintendent, who is *ex officio* chairman or president. He calls regular meetings of the Board and is throughout the year in constant communication with individual inspectors on the affairs of the community's schools. He quite properly regards the inspectors as his most efficient auxiliaries. During recent years, since the movement for the appointment of diocesan superintendents has taken hold, the number of community inspectors has also increased. Lists of these officials are published in the reports of superintendents of schools, *e. g.*, Report of Superintendent of Archdiocese of Philadelphia, of the diocese of Newark, etc. In 1912-13, the diocese of Hartford, Conn., followed the example of other dioceses like St. Louis, Cincinnati, Newark and Pittsburgh, by appointing three community inspectors for the Sisters of Mercy, the largest teaching community in the diocese. Each inspector has a section of the diocese under her charge.

The supervisory official who is placed in immediate charge of the individual parochial school is the pastor of the parish. He may and often does delegate his office to an assistant priest, or to a member of the teaching community in charge of the school. The pastor is held responsible by the bishop for the standing of the school, and he is obliged by ecclesiastical law to visit it regularly, supervise the teaching, especially of religion and sacred

history, and personally or by delegate to perform the functions which we associate with the work of the school principal.

TABLE I—DIOCESAN SCHOOL BOARDS AND SUPERVISING OFFICERS

(Archdioceses are indicated by an asterisk \*)

Ecclesiastical province	Diocese or archdiocese	Title of governing board and number of members	Name and title of supervising officer.
Baltimore.....	*Baltimore.....	Examiners of teachers (2)..... Examiners of schools: For Baltimore (4)..... For Washington (3)..... For rural districts (4).....	Rev. Lawrence Brown, superintendent (Baltimore city).
	Richmond.....	Examiners of schools..... Northern and western district (2)..... Southern and eastern district (2).....	
	Wheeling.....	Examiners of schools: 3 district boards (3, 2, & 2).	
	Wilmington....	School board (4).....	
Boston.....	*Boston.....	.....	
	Burlington.....	School board (3).....	Rev. Goerge A. Lyons, supervisor of schools.
	Fall River.....	Diocesan school visitors (2).....	
	Hartford.....	.....	
	Portland.....	School visitors (4).....	
	Providence.....	Examiners of teachers (3)..... Examiners of schools (9)..... School board (2).....	
	Springfield.....	.....	Rev. John F. Conlin, P.R., diocesan school visitor; Rev. P. F. Doyle, assistant diocesan school visitor.
Chicago.....	Alton.....	Diocesan school board (6).....	
	Belleville.....	Diocesan school board (6).....	
	*Chicago.....	Diocesan school board (14).....	
	Rockford.....	School board: 3 district boards (6, 6, & 4).	
Cincinnati.....	Columbus.....	School board (5).....	Rev. John J. Murphy, superintendent of schools.
	Detroit.....	Examiners of teachers (7)..... School board: 6 district boards (10, 10, 4, 3, 3, and 4).....	
	Fort Wayne....	Diocesan school board (10).....	



Ecclesiastical province	Diocese or archdiocese	Title of governing board and number o' members	Name and title of Supervising Officer
Cincinnati..... (continued)	Cleveland.....	.....	Rev. William A. Kane, superintendent.
	Grand Rapids...	School board (4).....	
	Louisville.....	School board (10).....	
	Nashville.....	Examiners of teachers and dioc- esan school board (6).....	
Dubuque.....	Toledo.....	School board (8).....	
	Davenport.....	School board:.....	
		5 district boards (3, 3, 2, 2 and 2).....	
	Lincoln.....	Diocesan school board (5).....	
Milwaukee.....	Omaha.....	Diocesan examiners of teachers (2).....	
		Diocesan school board (11).....	
		6 local school boards.....	
	Sioux City.....	Diocesan school board (6).....	
New Orleans...	Green Bay.....	Diocesan school board (3).....	
	La Crosse.....	School board (7).....	
	Marquette.....	School commission (6).....	
	*Milwaukee.....	Diocesan school board (8).....	
New York.....	Superior.....	School commission (5).....	Rev. L. J. Harrington, school examiner.
	Dallas.....	.....	
	Galveston.....	Diocesan school board (4).....	
	Little Rock.....	Diocesan school board (6).....	
New York.....	*New Orleans...	Catholic board of education (16) (11 ecclesiastics, 5 laymen).	Rev. Thomas V. Tobin, superintendent. Rev. L. J. Kavanagh, superintendent.
	Albany.....	Diocesan school examiners (9)...	
	Brooklyn.....	Kings County school board (21)	
		Queens County school board (6). Nassau County school board (7). Suffolk County school board (7).	
New York.....	Buffalo.....	Diocesan school board (8).....	Rev. Edmund F. Gib- bons, superintendent of parochial schools; Rev. C. A. Maxwell, Ph. D., D.D., assis- tant superintendent.
	Newark.....	School board (15).....	
	*New York.....	New York city and Yonkers school board (22).....	
New York.....		Westchester County school board (6).....	Rev. John A. Dillon, superintendent of schools. Rev. Joseph F. Smith, superintendent; Rev. Michael J. Larkin, superintendent.
		Orange and Rockland Counties school board (7).....	
		Ulster and Sullivan Counties school board (4).....	

Ecclesiastical province	Diocese or archdiocese	Title of governing board and number of members	Name and title of supervising officer
New York..... (continued)	New York..... (continued) Ogdensburg..... Rochester..... Syracuse..... Trenton.....	Putnam and Dutchess Counties school board (5)..... School board (7)..... School board (2)..... School board: 2 district boards (3 and 3).. Examiners of teachers (4).....	Rev. William J. Mc- Connell, superin- tendent of parochial schools.
Oregon.....	*Oregon City....	Examiners of schools: 5 district boards (4, 4, 5, 5, and 4)..... Diocesan school board (6).....	
Philadelphia....	Erie.....		
	Harrisburg..... *Philadelphia....	School board (10)..... Diocesan school board (11).....	Rev. John M. Gan- non, D.D., D.C.L., superintendent of schools.
	Pittsburgh.....	Examiners of school teachers (8). Diocesan school board (25).....	Right Rev. Mgr. P. R. McDevitt, superin- tendent of parochial schools; Rev. John E. Flood, assistant superintendent.
St. Louis.....	Concordia.....	Diocesan school board (4).....	Rev. H. C. Boyle, superintendent of schools.
	Kansas City.... Leavenworth....	Diocesan school board (6)..... Diocesan school board (9)..... Diocesan high-school board (3).. Diocesan school board (13).....	Rev. A. V. Garthoeff- ner, superintendent of schools.
	*St. Louis.....		
St. Paul.....	Wichita..... Bismark..... Crookston.....	Diocesan school board (4)..... Parochial school board (5)..... School board (6).....	Rev. Gerald Speil- man, O.S.B., dioc- esan superintendent of schools.
	Duluth.....	School board (7).....	
St. Paul..... (continued)....	Fargo.....		Very Rev. J. Baker, V.G., inspector of schools.
	St. Cloud.....	Diocesan school board (6).....	
	*St. Paul.....	School board (6).....	
	Sioux Falls.... Winona.....	Diocesan school board (6)..... School board (7).....	
San Francisco...	Monterey-Los Angeles.....	Inspectors of diocesan schools (8)	
Santa Fe.....	Denver.....	School board (5).....	

## EXTENT OF SCHOOLS

Parochial schools are found in all of the dioceses of the United States, varying in number according to the extent and condition of the Catholic population. In the larger dioceses, they have been increasing every year. From 3,812 in 1900 the system expanded to 4,972 in 1910, an increase of 30 per cent. Since 1910 284 new schools have been added to the list. The latest enumeration, supplied by the Official Catholic Directory, the only source at present for general statistics of the Catholic Church in this country, gives 5,256 schools, an increase of 137 over the number recorded for 1912.

There has also been a proportionate increase in the number of pupils enrolled. From 1900 to 1910, while the Catholic population increased 35 per cent, there was an increase of 40 per cent in the number of pupils in parochial schools. In 1912 the enrollment was 1,333,786, which increased to 1,360,761 in 1913.

The average attendance is not recorded for the schools of the entire country, but according to the reports of diocesan superintendents for various cities and dioceses it is found to be high. For example, in the last report of the superintendent of the archdiocese of Cincinnati, being that of 1908-09, the average daily attendance of pupils in 36 schools of the city of Cincinnati was 96 per cent; that of 57 schools outside the city, 97 per cent—a general average of 96.5 for 96 schools. From a similar source we learn that the average attendance for 1912 was 91 per cent in the city of St. Louis and 92.4 per cent in the archdiocese of New York. In 1912-13 the ratio of daily attendance to total enrollment was 84 per cent for the archdiocese of Philadelphia, and 87 per cent for the diocese of Newark. These dioceses are merely selected as examples of what may be asserted of most diocesan systems. They are the only ones whose figures are available.



The total annual expenditure for the maintenance of parochial schools can at best be only estimated. No official statistics on this point are gathered for the entire system. The superintendents of the archdiocese of New York record the cost of maintenance for each year, as for example in 1912-13, it was \$745,000, or an average of \$9.00 per pupil enrolled. No other superintendents make it an item in their reports. Catholics know that the cost is much lower than in public schools, how much lower is a question. The Superintendent of St. Louis says on this point, in his report for 1912:

"We are generally of the opinion that the cost of educating a child in the parochial schools amounts to only one-half the sum expended for the education of the public-school child. This is, however, a gratuitous assertion. We have no statistics to substantiate it. The Superintendent ought, therefore, to be in possession of the requisite data that would enable him to compute the per capita cost of educating the children of our schools. This would include simply the cost of maintenance; the cost of ground and school buildings could be estimated separately."<sup>10</sup>

The most reasonable estimate so far made of the per capita cost of education in the parochial schools is that of Dr. Burns, in his "Growth and Development of the Catholic School System of the United States," pp. 292-3. On this point he says:

"What is, now, the *average* cost of Catholic parish-school maintenance per pupil throughout the country? The amount cannot be stated with any degree of accuracy. At best no more than a probable estimate can be made at present. The cost appears to vary within almost as wide limits as the cost of public school education. There are numerous schools in which the total annual per capita cost of maintenance is not more than

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<sup>10</sup> Year-Book of the Superintendent of Catholic Schools, Archdiocese of St. Louis, 1912, 70.

\$5, while in the archdiocese of New York, as has been seen, it is slightly over \$11. In particular schools in the large cities the cost runs up to even a much higher figure than this; and in some schools, too, the cost is considerably under \$5. But only conditions that are more or less general need be considered, and the above figures may be taken as representing the ordinary extremes. It may therefore be said that the average cost of maintenance per pupil, based upon enrollment, ranges from \$5 to \$11. The mean of the range is \$8, and this may accordingly be taken as the most probable common average of the annual cost of education per capita in the Parish Schools the country over."

Adopting Dr. Burns' method of calculation, the total expenditure for the maintenance of parochial schools in 1912-13 was about \$10,886,088. This is felt to be a conservative estimate, for the statistics of school enrollment recorded for certain dioceses are too low and bear evidence of having been revised not annually, but at most every two or three years. The estimate, however, gives some idea of the fund voluntarily raised each year by Catholics for the kind of elementary education they desire for their children. It is borne in addition to their pro rata tax as citizens for the support of the public schools, but it by no means represents what the State is saved annually by this system of parochial schools.

According to the last Report of the United States Commissioner of Education (1912) the average per capita cost of maintenance in State common schools for 1910-11 was \$34.71. This represented the outlay for elementary and high schools, and as our parochial high schools are comparatively few in number, it is more equitable to form an estimate according to the cost of elementary education alone. In the Commissioner's Report for 1911 an estimate is found for the elementary, viz., \$22.67. Now, Catholic parochial schools are established in greatest numbers in the North Atlantic, Central and

Western Divisions of our country, and the averages there for State common schools are invariably higher than in the South Atlantic and South Central Divisions. The actual cost to the State of educating the children of parochial schools were they to present themselves as pupils in the public schools would consequently be much higher than this general average of \$22.67. Accepting that, however, as a very conservative basis, and estimating according to the average attendance for common schools in 1911-12, 71.4 per cent, the annual cost of instructing the 1,360,088 children in parochial schools would be \$21,902,400, and the total annual saving to the State would include interest at 4 per cent on such an outlay, or \$22,778,496.

The accommodation of these children in school buildings and equipment would, of course, be a much larger consideration. In 1910 the estimated value of property in State common school systems was \$1,100,007,512, or about \$62 per pupil.<sup>11</sup> At this rate the outlay to accommodate the pupils of parochial schools, apart from the cost of maintenance, would be at least \$84,325,450.

PATRICK J. McCORMICK.

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<sup>11</sup> Report of U. S. Commissioner of Education, 1911. Vol. II, xxxviii.

(TO BE CONTINUED)



## DISCUSSION

### WORK AND STUDY \*

Pestalozzi said, "The end of instruction is making ideas clear," and, "Impressions and expressions united lead to clear ideas." If this is so, then the best way to produce clear ideas is not by applying the instruction at some subsequent period, but in connection with their teaching. The learning process, considering both the teacher and the pupil, seems to follow somewhat this order; Explanation, demonstration or illustration; application; repetition; with a judicious singling of these elements of teaching and learning. The school is the place where the teacher explains and demonstrates; the shop, store and home the place where the pupil applies and repeats the process, until he has learned that which the teacher taught. Back and forth from the school to the shop and store, from the store and shop to the school, the teaching and the learning go on side by side;—Explanation and application; theory and practice; study and work; until by sufficient repetition the process has been learned and the teaching has been forgotten.

But we must not forget that it is to be educational work—not so much work, for work's sake, but work for the worker's sake,—so organized and directed as to give a maximum of educational value—a value which will be measured largely by the joy of accomplishment; the consciousness of difficulties overcome and made the stepping stones to higher accomplishments. And to this end the industries as well as the schools must be organized with reference to vocational education that is liberal and fundamentally sound; for I believe we may obtain the elements of a liberal education from work-study, when rightly organized, quite as much as from word-study.

Culture comes not from the particular form of study, but rather from the spirit awakened by study. For one the approach to the spirit and the opportunity for self-expression will be found in art; for another, in music; for another, in litera-

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\* Taken from an address entitled *School and Shop—Work and Study*, delivered by Randall J. Condon, Superintendent of Schools, Cincinnati, Ohio, at the Richmond Meeting of the Department of Superintendents, February, 1914.

ture; another, in nature; for others, it will be found at the forge, the anvil, the carpenter's bench; in the machine shop and the counting-room; or in farm and household occupation. Culture is the ripening of life, the inner self-enlargement; and the daily toil and the daily rest must supply the opportunity and the incentive for this enrichment of life; if it is not found here, it will not be found anywhere. There must be less study for *study's sake*, and *more study* that expresses itself in terms of work; *learning* that becomes *knowledge* through its *application*, *wisdom* through its *expression* in terms of unselfish service. It is only in its outgo that the soul is enlarged. It is the things that we love deeply that influence our lives in large measure.

The Moki Indian woman—as she leaves her basket, believing and rightly so, that into its patterns she is weaving her soul—always leaves some part of the top round unfinished, that her soul may not be imprisoned, but may have opportunity to escape.

In developing our plans for industrial education, and other forms of education as well, we need to be on our guard that we do not imprison the soul. The routine and the mechanical must be so taught and learned and practiced, that there will still be opportunity for the cultivation of those soul-qualities that give joy to work, and that find in the humblest tasks, opportunities for expanding self-expression.

#### WHY NEGLECT THIS IMPORTANT PHASE OF SCHOOL TRAINING?

The teaching of house-keeping in public schools is a much discussed subject in our country, and its importance is being more and more realized, with the prospect that it will soon become a part of the school-girl's program. Domestic Science includes very little outside of cooking, and the necessity of a preparatory course is being keenly felt.

An argument to discourage this forward step is occasionally given to this effect, that the home itself should be sufficient for such teaching, and that to introduce it into the school would cause indifference to parental duty. It is true that mothers should work with their little daughters in the home and encourage them to do the pleasant, small tasks while they are

young, thus creating a homelike atmosphere, but many mothers cannot, others will not, and still others are not capable. Among the first class are those whose other home ties, such as caring for aged parents, or earning the living for the family, prevent proper overseeing of the child's work. In the second, are those who have not a large portion of patience, and who would rather do the work themselves than be hindered by a child; also those who leave all their work to servants, thinking themselves and their children above such menial service, or preferring to indulge in a constant whirl of social life. Scarcely less to be pitied are those who have been robbed of comforts because of poverty, and who are ignorant and careless because they have never had a home to care for except a furnished attic or basement room in a tenement house.

It stands to reason that girls who are handicapped by such conditions in the home, should have the instruction in school. Instead of parents feeling relieved of the responsibility and becoming more careless, their interest will be awakened by the enthusiasm of the girl over her school training, and they themselves will be incited to be more painstaking. Those mothers who are ideal in their home life surely will not object to their girls having an extra hour a week of house-keeping in school. Imagine the influence in the home when an eleven-year-old girl arrives, anxious to perform some duty which before has been disagreeable to her, but now has its charms because it has been presented to her in a delightful manner at school; the mother is amazed, and relieved that she can trust her daughter with these particular duties, the older brothers and sisters are proud and pleased, and the father is ready with his words of encouragement.

Did you ever see a girl clap her hands in glee because she is to be allowed to scrub the floor? She will do this in a classroom, and if the teacher grasps her opportunity by expressing her pleasure at the pupil's diligence, and at the results obtained, also by persuading her that the work at home can be as full of joy if done in the right way, the girl will go to her home with the desire to please, and with the spirit of helpfulness.

In the grammar grades a class begins its course in Domestic Science, which is one of the most important studies in the



industrial line, because of this direct bearing upon the health of the community. The instructor is constantly hindered because many of the girls have not had their ideas of neatness, system, and care sufficiently developed. If this class could have at least one year of house-keeping aside from cooking, before entering upon this special course, a better grade of work would be done and more general satisfaction experienced. The care of the kitchen, including neat dish-washing, cleaning cupboards and keeping them orderly, scrubbing tables, keeping floor swept and stove clean, these lessons carefully learned before those in cooking begun, would be invaluable in the Domestic Science class-room. Table-setting and serving are no less important, as every complete Domestic Science course does not neglect this part. Even washing, ironing, and bed-making are closely related, as they cultivate a desire for all-around tidiness.

Would not a class in the branches mentioned, conducted in a manner attractive to younger girls, by using toys of a large size for equipment, and songs to intersperse the lessons, be valuable as a course preparatory to the cook-school? The fact must also be taken into consideration that some pupils leave school before reaching the grade for Domestic Science, and thus are entirely deprived of this line of training. A class in general house-work can be introduced into intermediate grades, in order that they may learn the fundamental rules of house-keeping.

The economic and health values of such a course must not be overlooked. No way of teaching a child respect for the furnishings of a home, that she may not mar nor waste them, is more impressive than that of having a share in the care of them. And any girl of eight or ten can be made to understand that dirt and filth around the house are not companions of good health. The coming generations of mothers, of the poor, rich, and middle classes, will be more efficient housewives, more cheerful home-makers; yes, even the divorce problem will in a measure be settled, when more principles of house-keeping are instilled in the hearts and minds of all our young girls of today.

MABEL L. KEECH,

*Author of "Training the Little Home Maker."*

## RELIGION IN EDUCATION

An instructor in a State University, who afterward devoted his services to the public schools of one of our great cities, writing to the Editor of *THE REVIEW*, gives the results of his observation and experience in a very important element of education, as follows:

"I am head of the Latin Department in the High School. For ten years I was instructor in German at the University of . . . I have at all times been interested in the cause of true education and, after seventeen years of experience as teacher in the public schools, I am more than ever convinced that education without religion is not true education because it is necessarily incomplete. Many years ago I advocated the establishment of Catholic clubs at our State universities to counteract as far as possible the evil influence exerted upon young and inexperienced students by our agnostic, if not out and out atheistic, professors. Owing to the generosity of . . . we have our Newman club at the University, an organization of which I have the honor to be the first president. But I hope and pray that with God's help the day may come when we shall have a complete educational system under the control of the Catholic Church. I know it is now but a dream, yet all things are possible. When I recall the days of the Kulturkaumpf in my native country and consider what has been accomplished since those days, I feel that this dream may be realized. I appreciate the *CATHOLIC EDUCATIONAL REVIEW* very much. It has often brought me help and encouragement.

Wishing you every needed blessing, I remain

Very sincerely yours,

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The editors of *THE REVIEW* return thanks to the author of this letter for the kind words of his commendation. Encouragement is grateful to all who labor and are heavily burdened, and the editors of *THE REVIEW* form no exception to this class. But we are thankful to the author of the letter in a still more marked degree for the candid expression of the results of his experience in a situation which gave him peculiar opportunities to judge of the problem of education divorced from religion,

whether in the secondary school or the university. Catholic halls and Newman clubs and Catholic chaplains may indeed, each in their own way, do something to neutralize the evil effects on the minds of Catholic students of the unwholesome teaching on moral, social and religious lines which too often prevails in our public institutions of higher learning. But the presence of these Catholic agencies, in so far as they seem to sanction and encourage the attendance of Catholic students in these institutions of learning, are very dangerous things. God alone will judge whether or not the good accomplished outbalances the evil effects of what is taken by the unwary to be sanction and leadership into the very depths of the most dangerous situation that the country affords.

We join our hopes to those of our correspondent that the day may not be far distant when our Catholic Institutions will remember the respect they owe to themselves and exert their influence towards completing, unifying and standardizing our existing schools, and adding others that may be needed to round out and complete a worthy Catholic educational system.

#### HOME GARDENING DIRECTED BY THE SCHOOL

Home gardening directed by the school is offered by Dr. P. P. Claxton, U. S. Commissioner of Education, as a solution for some of the most pressing educational and economic problems in city and suburban life. Dr. Claxton would have every vacant town lot transformed into a garden, where boys and girls would raise vegetables, berries, and fruit for pleasure and for profit. He would have one teacher in the community employed 12 months in the year to teach elementary science in school and direct the home-garden work after school, on Saturdays, and during the summer vacation.

"Of the 13,000,000 children between the ages of 6 and 20 in the cities, towns, manufacturing villages, and suburban communities of the United States," says Dr. Claxton, "not more than 15 per cent are away from home during the summer vacation or engaged in regular employment. The remaining 85 per cent remain at home without any useful, healthful, productive occupation requiring any large part of their time. On the other hand, there is much valuable land in back yards



and vacant lots that is serving no useful purpose. The problem is to bring this land and these children together.

"In every school and community there should be at least one teacher who knows gardening, both theoretically and practically. This teacher should teach the elementary sciences in the schools during the school hours and should, out of school hours, direct the home gardening of the children between the ages of 7 or 8 and 14 or 15. If possible the teacher should have the assistance of an expert gardener, so that the work may be done in the most practical and profitable way. The teacher and the gardener should help the children find the plots of ground in back yards, front yards, and vacant lots near their homes best suited for gardening work, aid them by some coöperative method to have the lots properly plowed and prepared for cultivation, help them select seeds, show them how to plant, cultivate, and harvest, so as to obtain the best result.

"Vegetables, berries, and fruits grown should be used first as food for the children and their families; then the surplus should be marketed to the best advantage. Through the help of the teacher this can be done in a coöperative way. Ten or fifteen cents worth of vegetables each day from the gardens of each of 200 children would amount to \$20 or \$30. In the summer and fall when the surplus is large and can not be marketed to advantage, the teacher should direct and help the children in canning and preserving for winter use or for sale. The canning and tomato clubs of the Southern States have already shown what can be done in this way.

"It is difficult to estimate the results of this plan when it shall be in full operation throughout the country. For the children it will mean health, strength, joy in work, habits of industry, an understanding of the value of money, as measured in terms of labor, and such knowledge of the phenomena and forces of nature as must be had for an understanding of most of their school lessons. They will also learn something at least of the fundamental principle of morality; that each individual must make his or her own living; must, by some kind of labor of head, hand, or heart, contribute to the commonwealth as much as he takes from it; must pay for what he gets in some kind of coin.

"This plan in full operation would probably do more toward keeping young children out of the factories and mills than all of the child-labor laws on the statute books. A boy 10 or 12 years of age, with a quarter of an acre of land, working under careful direction, can produce more for the support of the family than could be purchased with the child's wages from the mill. Children should not be ground in the mills nor sweated in the factories; their strength should not be sapped and their nerves racked by working in the heat and dust of indoors, yet all children should learn to work; it is good for them and they joy in it. To work with its feet in the soil, its head in the sunshine, and its lungs filled with good fresh air is not a bad thing for any healthy child.

"This plan will also do much to solve the problem of the idle negro. A large part of the negroes of the Southern States live on the outskirts of cities and small towns. Their cabin homes are frequently on large lots and surrounded with vacant lots covered with weeds and rubbish. During the vacation months the negro children roam idly on the streets, falling into mischief and vice. Under proper direction they might make, on these back yards and vacant lots, enough to support themselves and more; at the same time they would be kept from vice and would gain habits of industry. Incidentally negro quarters would be changed from places of ugliness to places of beauty.

"Probably one of the most valuable results of this plan would be to make it easy for most children to attend school three or four years longer than they now do, a thing more and more desirable, since education for life and citizenship in our industrial, civic and social democracy can not be obtained before the age of adolescence. If a child can contribute to its support while in school, it may remain in school much longer than if it must be carried as a dead weight until it quits school to go to work.

"Compared with the results, the cost will be inconsiderable. No addition to the number of teachers will be required. It will only be necessary to require different preparation for one teacher in each school."

In the estimates submitted to Congress by the Commissioner of Education for the support of the Bureau in the next fiscal

year an item of \$5,700 is included to enable the Bureau to begin the introduction of this kind of work in the schools of the United States. The commissioner believes that it will only be necessary to work out details of plans and to present them to school officers, together with full information in regard to results of somewhat similar work already done at various places.

#### SCHOOL AND THE SUMMER VACATION

In the cities, towns, manufacturing villages, and unincorporated suburban communities of the United States there are approximately 13,000,000 children between the ages of 6 and 20. Of these, more than 9,500,000 are enrolled in the public and private schools. The average daily attendance is about 6,500,000. These children are taught by more than 300,000 teachers, at an annual cost for all purposes of about \$300,000,000. The city schools are in session about 180 days in the year. The average daily session is 5 hours. Children who attend school regularly and without tardiness have 900 hours of schooling in the year. The average attendance of those enrolled is 120 days, or 600 hours. There are in the year 8,760 hours, 5,110 waking hours for children who sleep 10 hours a day. Children who attend school the full time are in the school a little less than one-third of the waking hours of 180 days and not in school at all 185 days. The average attendance is only about one-third of the waking hours of 120 days, with no attendance on 245 days. Children who attend all of the school hours of the year are in school 900 hours, and out of school 4,200 waking hours; the average is 600 hours in school and 4,510 waking hours out of the school.

Probably 5 per cent of the school children of the cities and towns and suburban communities go away during the summer to the country and summer resorts; 10 per cent or less have some useful occupation through the vacation months, and 85 per cent or more are at home without useful occupation. They spend the time in idleness on the streets and alleys without guidance, on vacant lots, or swelter in crowded houses and on superheated streets. Much that was learned in school at previous sessions is forgotten; many of the children become criminals, and still more form habits of idleness.



The schools, which are established and maintained for the purpose of educating children into manhood and womanhood, of preparing them for society and citizenship, and of giving them such knowledge and training as will enable them to make an honest living, should provide some kind of instruction for the great mass of these children through what is now, in most cities, a long, wasteful vacation. I believe no one will claim that the addition of 400 or 500 hours to the number now spent in school would be a burden to any child. The addition of 3 school months of 5 hours a day would mean only 300 hours to the school year—to children attending regularly and promptly, and only 200 hours to the average child on the basis of present attendance. This would give 1,200 hours for children attending the full time and 800 hours for the average child; of course much less than this for many.

Possibly the school day in the summer session should be not more than 4 hours; that is from 7 or 8 o'clock to 11 or 12 o'clock in the forenoon. School work can be much better done during these hours in the summer than in the present school hours of the winter months. Attendance is easier and buildings do not need to be heated. Where such a program is organized, it may be found necessary to change the school work, so as to give more laboratory and shopwork during the summer sessions than in the winter and less of the ordinary bookwork. Children attending the summer session under these conditions would, no doubt, be much happier and healthier than they are turned loose, with nothing to do, on the streets and alleys. It is a mistake to suppose that children do not like to work. All children do like to work at whatever is of real benefit to them until they learn to be idle.

A number of careful studies made in different parts of the country and in schools of different kinds indicate that children really do not study in school more than an average of 3 hours a day, whatever may be the length of the daily session. For children in the primary grades, the time is less; for the high-school grades, somewhat more. That includes not only the time which children give to their studies out of class, but the time in which they really attend to their work in class. This indicates the desirability of reorganizing school work in such way as to give 3 hours a day for intensive school work of the

ordinary type, and to provide 4 or 5 hours of productive work suited to the capacity of the child, either at home, in shops under good conditions, in outdoor gardens, or in shops provided by the school. With this kind of an organization, it would be very easy for children to work at ordinary school work 3 hours a day 6 days in the week, through 11 calendar months in the year, and at the same time contribute largely to their own support by well-directed, productive educational work, either at home or in the school, thus making it possible for the great majority of children to remain in school throughout the high-school period.

The cost of adding the 3 months of school would be comparatively little. There would be no cost for fuel, the cost of attendance would be less, and the additional cost for teachers would not be in proportion to the number of days added. Whatever may be the terms of the contract, teachers are in fact employed by the year. Comparatively few of them use the vacation months in any profitable way. An addition of an average of \$300 to the annual salary of the teachers would require a total of less than \$10,000,000, or about 3 per cent of the total annual cost of the schools.

For most teachers the additional months would not be a hardship, especially if the school days were shortened. Certainly this is true if teachers could be relieved of a large amount of unnecessary bookkeeping, report making, and the reading of unnecessary examination papers, with which they are now burdened. It would cost very little more to employ teachers by the year, each teacher teaching three quarters as is now done in many universities and colleges.

P. P. CLAXTON,  
*Commissioner.*

## CURRENT EVENTS

### THE CATHOLIC UNIVERSITY OF AMERICA

The Board of Trustees of the Catholic University at their regular meeting held April 22, authorized the erection at once of a new chemical laboratory. The new building will be 280 feet long, 50 feet broad, and three stories in height. It will be similar in architecture and construction to Gibbons Memorial Hall and the new Dining Hall, and it is estimated will cost about \$150,000. Thoroughly equipped for undergraduate and research work in chemistry, the new laboratory will accommodate 500 students and will be ready, in part at least, for the opening of the next scholastic year. The old quarters in McMahon Hall will then be devoted to the department of Biology.

### UNVEILING OF BUST OF CARDINAL GIBBONS

At three o'clock Wednesday afternoon, April 22nd, took place the unveiling of the bust of His Eminence James Cardinal Gibbons, Chancellor of the Catholic University of America, presented to the Cardinal Gibbons Memorial Hall by Mr. Michael Jenkins, of Baltimore, Treasurer of the University. The presentation discourse was made by the Very Rev. P. C. Gavan, pastor of the Sacred Heart Church, Washington, D. C., for many years Chancellor of the archdiocese of Baltimore. The bust was accepted in the name of the University by the Most Rev. John J. Glennon, D.D., Archbishop of St. Louis. Cardinal Gibbons was present on the occasion and surrounded by the Board of Trustees of the Catholic University, by its professors and students and the heads of eight religious houses in the vicinity.

The bronze bust of the Cardinal is slightly over life size. The pedestal is of roseate marble, and upon it is the coat of arms of the Cardinal, likewise in bronze. The bust is the work of J. Maxwell Miller, a distinguished sculptor of Baltimore, also a native and prize student of that city. Mr. Miller executed the very handsome medallion, which was struck on the occasion of the Cardinal's double jubilee. It is considered by many to be the most perfect bronze medallion ever executed in the United States.



The bust stands in the center of the beautiful Reception Lobby of the Cardinal Gibbons Memorial Hall. Around the Hall are set in 16 large open panels as many beautiful bronze shields, upon which are inscribed, in Gothic lettering of red and black, the names of 113 principal benefactors of the Hall, persons who gave \$500 or more towards its erection.

The event was an unusually historic and animated one, and marks the completion of the beautiful Memorial Hall, begun three years ago in honor of the double jubilee of Cardinal Gibbons, and recently completed at a total expense of \$260,000. This large fund was entirely contributed by personal friends and admirers of the great patriotic Churchman, so that the noble edifice stands today free of debt. It has rooms for 130 students, besides several large apartments, and a number of halls for social and administrative purposes.

#### SPEECH OF PRESENTATION

It is with feelings of keenest pleasure and with a deep sense of the honor conferred upon me that I make the formal presentation to you of this bust of the most eminent Chancellor of the Catholic University. It is hardly necessary to say that I am presenting it in the name of one whose unaffected simplicity of character makes him shrink from active participation in any kind of public demonstration whatsoever in which he himself is personally concerned—I speak of Mr. Michael Jenkins, of Baltimore. And although his active interest in the University in general has never flagged from the beginning, he has taken particular interest in this magnificent Memorial Hall on account of his profound esteem and affectionate reverence for the distinguished prelate in whose honor it has been erected.

In presenting this gift, the donor has been influenced by two predominant motives. The first was to stamp the name of Cardinal Gibbons on this Hall so clearly and unequivocally that all who enter its portals may know at once its meaning and desire to know its history; to give the dead stones life by placing in the very heart of the building the lifelike and speaking portrait of him who in such large measure has been the life and eloquent voice of the University from its very birth; to place, as it were, a jewel of the plastic art in the beautiful architectural

setting so admirably prepared for it. For this representation of the Cardinal is indeed a work of fine art, of consummate skill and exquisite workmanship. It is a proof, too, that divinity which rules over the domain of sculpture does not always limit her favor to any one country or period of time, but condescends sometimes, as in this case, to guide the fingers and illumine the brains of earnest and aspiring American youth.

The second motive is much higher and more far-reaching. It is to keep ever before the eyes of the students of future generations, both ecclesiastical and lay, whose numbers we can now safely predict will be legion upon legion, a worthy and eloquent reminder of the first Chancellor of this University, of the eminent Churchman whose life and work have reflected so much glory on the Catholic Church in the United States, and whose unswerving devotion to the highest ideals in religion, in patriotism, and in Christian education, should be an inspiration towards the highest spiritual and intellectual endeavors to all who behold it:

“For the lives of great men all remind us  
We can make our lives sublime.”

#### BASSELIN COLLEGE

#### A NEW UNIVERSITY FOUNDATION FOR ECCLESIASTICS

By the will of Theodore B. Basselin, of Croghan, N. Y., who died there April 19th, 1914, the University will receive the residue of his estate, amounting to \$500,000 or more, for the purpose of providing a college for youthful aspirants to the priesthood, to be known as Basselin College.

Of this sum \$100,000 may be expended for a building to be known as Basselin Hall.

The students of this College will be taken regularly from Catholic colleges, and will spend on the foundation the senior college year and two years to be devoted to the study of philosophy and the elements of certain ecclesiastical sciences. During these three years they are to receive, moreover, a special and regular training by good masters in all the arts and graces of ecclesiastical speaking and singing, so that they may enter the

theological seminary well prepared for their formation as preachers of the Word of God.

The generous founder of this new college was particularly anxious that only the brightest and most promising young men should be taken, and that during the three years of their preliminary ecclesiastical formation, they should be drilled and trained with great care to the free and perfect use of the voice in reading the Gospel and Epistle, in making the parochial announcements and communications, in the singing of the Holy Mass and all other services, in pulpit discourses and the conduct of societies. He was desirous that the Word of God should be announced in the churches with all the dignity that becomes its divine character and its absolute necessity.

Deeply religious by nature and life, he loved the Catholic Church profoundly and was persuaded that he could not better employ his large fortune than in making a perpetual provision for the best possible training of the young levites in one of their most essential duties.

The Catholic University of America will cherish the memory of Theodore Basselin as one of its principal benefactors. The noble foundation that he has created is unique in the history of ecclesiastical education, and cannot fail in time to influence favorably the regular training of ecclesiastics in all our seminaries.

Possibilities also of healthy growth on the part of such a solid foundation naturally suggest themselves, and there are good reasons for hoping that in connection with this foundation, ecclesiastical studies at the University may take on, in the more or less near future, that development which befits the present conditions and needs of the American Catholic Clergy.

#### THE CATHOLIC EDUCATIONAL ASSOCIATION

The preliminary program for the Eleventh Annual Meeting of the Catholic Educational Association, to be held at Atlantic City, N. J., from June 29 until July 2, 1914, has just appeared, and, although necessarily incomplete, promises an interesting order of business for the serious body of educators who will come together. The following will give some idea of the program as at present outlined:



*MONDAY, JUNE 29.*

3 P. M.—Meeting of the Executive Board of the Catholic Educational Association. Hotel Rudolf.

8 P. M.—Reception to the members of all departments and sections at Hotel parlors.

*Registration*

8:30 P. M.—Meetings of the Executive Committee of the Departments and Sections at the call of the respective chairmen.

*TUESDAY, JUNE 30.*

9 A. M.—Solemn Mass at St. Nicholas' Church. Address by Rt. Rev. James A. McFaul, D. D., Bishop of Trenton, N. J.

*General Session*

11 A. M.—Opening of the Convention. Reports. Appointment of Committees. Miscellaneous business. Paper: "Correlation and the Teaching of Religion," by the Very Rev. James A. Burns, C.S.C., of Holy Cross College, Washington, D. C. Discussion.

*College Department*

2:30 P. M.—Opening of the Conference. Business session. Address of the President, Very Rev. J. F. Green, O.S.A. Paper: "The Scope and Meaning of a Liberal Education," by the Very Rev. Augustine Stocker, O.S.B. Discussion.

*Parish School Department*

2:30 P. M.—Opening of the Conference. Business session. Address of the President, Rev. Joseph F. Smith. Paper: "Present-Day Tendencies in Education," by Brother John B. Nichol, S.M.

*Superintendents' Section*

4 P. M.—Opening of the Conference. Business session. Address of the Chairman, Rev. H. C. Boyle. Paper: "First Year Demands of the Classical Course in Catholic Colleges."

4 P. M.—Teachers' Meeting.

*Conferences*

8 P. M.—Various conferences which have been arranged during the year for the discussion of practical educational problems will be held at this hour.

WEDNESDAY, JULY 1.

*College Department*

9:30 A. M.—Paper: "Two Essential Notions of Scholasticism," by the Rev. R. H. Tierney, S.J. Discussion.

10:30 A. M.—Paper: "Mathematics in the High School," by Brother Adam Hofmann, S.M.

*Parish School Department*

9:30 A. M.—Paper: "The Relation Between Vocational and Non-Vocational Courses," by the Rev. Albert Muntsch, S.J. Discussion.

10:30 A. M.—Paper: "Efficiency in the Grammar Grades of our Catholic Schools," by the Rev. Brother Pitts, F.S.C.

*General Meeting*

12 M.—Election of officers for the ensuing year. Miscellaneous business.

*Parish School Department**Superintendents' Section*

4 P. M.—Paper: "The Organization of a Diocesan School System," by Brother John Waldron, S.M. Discussion led by Rev. J. M. Gannon, D.D. Paper: "When and How may Written Examinations be Employed with Profit in a Parish School?" by Brother Austin, F.S.C. Discussion. Business meeting. Election of officers. Adjournment.

4 P. M.—Teachers' Meeting.

*General Session*

8 P. M.—Address: "Education and the State," by the Rt. Rev. Mgr. P. R. McDevitt, Superintendent of Parish Schools, Philadelphia, Pa.

THURSDAY, JULY 2

*College Department*

9:30 A. M.—Business meeting. Election of officers. Resolutions. Discussion: subject to be announced later. Miscellaneous business. Adjournment.

*Parish School Department*

9:30 A. M.—Business meeting. Report of Committees. Election of officers. Paper: "Influences Affecting the Delinquent Child," by the Rev. Brother Henry, F.S.C., Director of the New York Catholic Protectory, New York City. Discussion. Paper: "Technical Grammar; Its Place in the Elementary School Curriculum and its Terminology," by the Rev. John A. Dillon, Superintendent of Parish Schools, Newark, N. J. Paper: "Religious Teaching," by the Rev. C. J. Holland, Pawtucket, R. I.

*General Session*

11:30 A. M.—General meeting of the Association and all its Departments and Sections. Reading of resolutions of the Association. Miscellaneous business. Adjournment.

INTERNATIONAL FEDERATION OF CATHOLIC ALUMNAE

The movement for the establishment of an international federation of the graduates of Catholic colleges and academies for women is now definitely taking shape. The alumnae of St. Joseph's College, Emmitsburg, Md., are endeavoring to arouse interest among the graduates in the United States and Canada. Invitations have been sent to Catholic institutions so that the matter of entering into the project may be considered at the gatherings of the alumnae which usually takes place at commencement time. The alumnae associations have been requested to suggest an appropriate title for the new organization, and have been invited to examine the plans already formulated.

It is projected to hold a meeting in New York or Chicago on the Saturday following Thanksgiving, to enter upon the process of organization. Miss Clare I. Cogan, 6703 Ridge Boulevard, Brooklyn, N. Y., is Secretary of the federation move-



ment. Letters of approval have been received from the three American Cardinals. Of it Cardinal Farley wrote "I think the idea an admirable conception, and one to be encouraged in every way. Such a federation cannot fail to be productive of great results both socially and morally. I should like to see such an organization formed. With their Catholic faith and principles, our alumnae should be able to restrict the too liberal interpretation of what is called the emancipation of women."

#### REPEAL OF GENERAL EDUCATION BOARD

On May 1 a bill was introduced in the United States Senate by Senator Kenyon to repeal the Act of January 12, 1903, incorporating the General Education Board. The bill was read twice and referred to the Committee on Education and Labor. On April 1 the Senate passed a Resolution submitted by Mr. Kenyon to the effect that the Secretary of Agriculture be directed to furnish the Senate information concerning the relation, if any, of the organization known as the General Education Board of the Rockefeller Foundation to the work of the Department of Agriculture. Mr. Kenyon is quoted as asserting that the Secretary of Agriculture certified that 625 persons in the employ of the government are also supported from funds supplied by the General Education Board. In criticising the activities of Mr. Rockefeller the Senator also said: "He prefers to build up his invisible government through the colleges and agricultural associations throughout the country, and in this way get control of the government. Through the General Education Board he has given some \$43,000,000 to carry on this propaganda."

The Act incorporating the General Education Board states the object as follows:

"Section 2. That the object of the said corporation shall be the promotion of education within the United States of America, without distinction of race, sex, or creed.

"Section 3. That for the promotion of such object the said corporation shall have power to build, improve, enlarge, or equip, or to aid others to build, improve, enlarge, or equip buildings for elementary or primary schools, industrial schools,

technical schools, normal schools, training schools for teachers, or schools of any grade, or for higher institutions of learning, or, in connection therewith, libraries, workshops, gardens, kitchens, or other educational accessories; to establish, maintain, or endow, or aid others to establish, maintain, or endow elementary or primary schools, industrial schools, technical schools, normal schools, training schools for teachers, or schools of any grade, or higher institutions of learning; to employ or aid others to employ teachers and lecturers; to aid, coöperate with, or endow associations or other corporations engaged in educational work within the United States of America, or to donate to any such association or corporation any property or moneys which shall at any time be held by the said corporation hereby constituted; to collect educational statistics and information, and to publish and distribute documents and reports containing the same, and in general to do and perform all things necessary or convenient for the promotion of the object of the corporation."

PATRICK J. McCORMICK.

## REVIEWS AND NOTICES

**Modern Cities; Progress of the Awakening for Their Betterment Here and in Europe**, by Horatio M. Pollock and William S. Morgan. New York: Funk & Wagnalls Company, 1913; pp. x + 418.

This book is well printed on excellent paper and tastefully bound. Its value is enhanced by an excellent alphabetical index. The book deserves to be widely read and studied. It is replete with useful suggestions, some of which can scarcely fail to prove effective in adding to the beauty and healthfulness of our American cities. The authors were well qualified by years of experience in the work of municipal betterment in the city of Albany. During the summer of 1910, they spent several months in visiting and observing the best features of municipal life in the representative cities of Europe. They devoted special attention to the cities of Genoa, Turin, Milan, Venice, Bologna, Florence, Rome, Naples, Geneva, Lausanne, Fribourg, Berne, Lucerne, Zurich, Munich, Nurembourg, Berlin, Potsdam, Charlottenburg, Dresden, Leipzig, Weimar, Eisenach, Mainz, Cologne, Dusseldorf, Amsterdam, the Hague, Brussels, Paris, Rouen and Havre. The scope of the work is not confined to criticism of streets and parks, of monuments and public buildings and similar features which have lent their perennial charm to many of the cities visited. The work is, in fact, most valuable for its suggestiveness in reference to the deeper social problems of modern city life. The features chosen for discussion are frequently such as are pressing for treatment in our American cities. The topics are not confined to the individual cities, which would entail a great deal of tiresome repetition. A single topic is frequently selected for extensive treatment and the conditions of the problem in various cities are cited as illustrations. A chapter of forty-four pages is devoted to "Recent Development in Education." While it is evident enough from the discussion that the writers were trained in the school of sociology rather than in that of education, nevertheless the survey of recent educational developments is full of interest, not alone because of the financial and business



interests involved, but for the keen sympathy and insight which the authors exhibit in matters purely educational.

The opening paragraph of this chapter is particularly suggestive for those who are endeavoring in this country to stem the tide of population cityward. "Education is becoming primarily the function of the city. Elementary schools, and some high schools and small colleges, are still to be found in the rural districts, but the training they offer cannot compete with that given in a first-class city, they are gradually losing ground. Country children in large number go to city schools, while practically no city children go to rural schools. One of the principal causes of the depletion of the rural districts and of the growth of cities is the desire on the part of parents living in the country to give their children the educational advantages to be had only in the city. Reasons for the city's supremacy in education are two. The city has abundant wealth, and a sufficient number of people to maintain the large variety of instruction necessary in schools at the present time. Modern methods of instruction demand illustrative material, laboratory equipment, and costly reference libraries. In the country districts, as a rule, the money for these things is lacking and the number of pupils is so few and their tastes are so simple that the need of elaborate equipment is not felt. The great city, on the other hand, is a beehive of accumulated wealth and learning, in which are crowded a multitude of souls of varied tastes and needs. It is to the city, therefore, that we must look for education that shall perfect the individual and promote the civilization of our age. The country will continue to have its elementary, ungraded schools and agricultural schools, but nothing more. Education, considered in its broader sense, consequently becomes the city's most important function."

It will be readily perceived that the authors are impressed with the externals of education more than with their foundations, with the questions of finance, of buildings and equipment, rather than the questions of psychology or of the internal processes involved in education. The modern world, just because of its new and great needs for vital and plastic minds, turns for its supply of successful men to the country, and not to the city. A very conservative estimate places the percent-

age of successful men who receive their education in the country at 93 as against 7 per cent who receive their education in the city. There are things more important in education than elaborate equipment, and we shall have to continue, in all probability, to draw our supply of brawn and brains from the open fields and from the quiet of country life, rather than from the denaturalized environments of child life in our cities.

There is a delightful naivete evinced in many places in the treatment of educational commonplaces, a surprising ignorance, if one could only forget that the writers are not educators, as may be seen from this passage: "In no civilized country, at the present time, is there a close approach to universal education." The gentlemen evidently forget that illiteracy is practically unknown in more than one country of Europe. They would do well to look up the matter in Sweden, Norway, Denmark, Holland, etc., before making sweeping assertions of this character. Or it may be that they limit the meaning of their term "education" to the finished results of high intellectual development which pre-eminently fits a man for leadership among his fellows. They seem to think that the cities in particular should be able to impart a very high grade of education to all the children which grow up within their borders. They are probably unaware of the fact that it is immeasurably more difficult to educate a city child than to educate a country lad. The reader of this book, even though he should be an educator, will be genuinely glad of the freedom of expression which characterizes the work throughout. While he may smile at the narrow horizon and at times be amused at the obvious mistakes, nevertheless, there is a decided advantage in being able to look at many of the problems of education through the eyes of the intelligent citizen who lacks special preparation in this particular field.

THOMAS EDWARD SHIELDS.

**A History of Education in Modern Times**, by Frank Pierrepont Graves, Ph.D. New York: The Macmillan Company; pp. 410. \$1.10.

A continuation of the author's *History of Education Before the Middle Ages*, and *History of Education During the Middle Ages*, this third book treats chiefly of education in the eighteenth century. More attention is given to general educational movements than to individual reformers, as for instance, to Naturalism in Education, Philanthropy, Industrial Training, Rise of Common School Systems, and the Modern Scientific Movement. While the author has continued "to view the educational process from the standpoint of the development of individualism," he has not carried his interpretation so far in this work as in the preceding volumes. "The greater complexity of subject-matter and a due regard for the facts," he says, "have saved me from taking this interpretation too seriously." It would seem that no period in the history of education could better demonstrate the inadequacy of the criterion which the author has used so generally in his other works. Its lack of prominence in this one is not to be regretted.

The treatment of Pestalozzi, Froebel, and Herbart is full, and orderly, best in showing their mutual relations and schools. The chapters on American education, three in all, will commend the book to many. Catholics, however, would expect a larger place in the history of the early Colonial schools, where they receive only passing notice. Their forbears in the faith opened parochial schools in many of the colonies, and, unlike the schools of the denominations, these have persisted to the present time in a great national system. The author is, of course, chiefly concerned with the rise of the common-school systems. Despite this omission and the undue value attached to "secularization" and "liberation from ecclesiastical control," the work has many merits; the criticism is suggestive, and each chapter has a good bibliography.

PATRICK J. McCORMICK.



# The Catholic Educational Review

SEPTEMBER, 1914

## RELIGIOUS AS TEACHERS

Our Catholic school system is now a thoroughly organized and permanent institution. Our parishes are no longer deemed well equipped unless they are provided with parochial schools. Every considerable center of population has, besides, a Catholic high school. Crowning all these are a plentiful supply of colleges and no inappreciable number of Catholic universities.

What of the teachers who are to conduct these various establishments, not only in the immediate future, but a generation hence? Whatever may be the choice of professors for our higher educational institutions, the most suitable teachers for our Catholic free parochial schools are, undoubtedly, religious, Brothers and Sisters.

The very best teachers are none too good for our Catholic schools. To secure the best secular teachers would require an outlay for salaries that the ordinary parish could ill afford. Happily, the generous parishioners who erect and equip their parochial schools are met half way by religious Brothers and Sisters, who, in the spirit of self-sacrifice, voluntarily undertake to teach in exchange for the merest pittance of plainest raiment and most frugal fare. For a salary next to nothing, religious, actuated by the pure love of God, give themselves to the work of their classrooms with a fulness of soul which silver and gold cannot purchase and which fame and applause cannot requite. Our teaching brotherhoods and sisterhoods are so many practical demonstrations of that

self-sacrifice and that loyalty to principle upon which Catholic education is based.

Apart from this economic consideration, religious are for a stronger reason, the best teachers for our Catholic schools. Upon the teachers of our Catholic schools a higher and weightier task is incumbent than the bare imparting of knowledge. Besides intellectual development, the training of the will and the formation of the heart receive in the Catholic school all the attention their importance deserves. Indeed, Catholic schools emphasize the moral side of education. Now, in moral training, religious are more effective than seculars, no matter how well prepared otherwise those lay persons may be.

Were it the question of securing a gymnasium director or a manual training teacher, a person would surely be sought capable of performing feats, or, of producing work far superior to anything that might be expected from his pupils. In the intellectual order, too, the teacher is selected with a view of being far ahead of the possibilities of his scholars. Why not apply, in the sphere of moral education, the procedure adopted in the departments of physical and of intellectual education?

The practical aim of the Catholic school is to lead children to an observance of the commandments. How effective in enforcing the obligations of the decalogue must the religious teacher be when the children taught know that their mentor, not only aims at keeping the law, but, over and above all that, that he or she is bound by vow to a faithful observance of the counsels. These higher ethical standards of the religious instructor give a decided ascendancy over pupils in the realm of moral education. Religious teachers are, then, ahead of their scholars not only intellectually but also morally, and for this reason they are the best teachers for Catholic schools, where the training of the heart goes hand in hand with the culture of the mind, where faith supplements reason and the supernatural perfects the natural.

Catholic schools, in thus seeking first the kingdom of God and His justice, do not at all suffer in other respects. The education given in them is the very best even as regards the intellect which other schools make their sole and only province. The truth of this assertion is substantiated by all sorts of public tests and competitive examinations throughout the length and breadth of our country. Competitive examinations for West Point and Annapolis have repeatedly born testimony to the excellence of the instruction given in our schools. In the Regents examinations of New York State, Catholic schools hold the places of honor. A test among eighth graders of all schools, public and private, in the State of Montana, last June, resulted in highest honors for a boy of the Helena Cathedral School. In fact, there are numberless such evidences of the superiority of our Catholic schools. This success, in turn, reflects the highest credit on our Catholic instructors, the devoted Brothers and Sisters of our religious communities.

The system of Catholic free parochial schools is today a most impressive, religious fact. It is a system of schools based on belief in God, the existence of an immortal soul, and the certainty of eternal life. In the Catholic school, education is a preparation for a two-fold life, the temporal life of this world and the eternal life of the great hereafter. The grandest commendation of our schools is that, while they educate with a view to the world beyond the grave, they at the same time give the very best preparation for life in this world of nature and sense.

Some 6,000 parochial schools are in operation within the confines of the United States, and they are educating today upward of a million and a half children to the highest type of American citizenship and to heirship for Heaven, besides. The money spent on these schools is



contributed to the grandest of causes, a cause apotheosized by our foremost poet in the lines:

“Were half the power that fills the world with terror,  
Were half the wealth bestowed on camps and courts,  
Given to redeem the human mind from error,  
There were no need of arsenals and forts.”<sup>1</sup>

The logical teachers for our 6,000 parochial schools are religious. Here is certainly an instance where the harvest of educandi is great, but where the laborers are far too few. When it comes to the spiritually vital subject of religious vocations the law of supply and demand seems to be wholly set at naught. There is not a brotherhood or sisterhood in the country but could utilize double its present membership. All orders complain of the lack of vocations.<sup>2</sup>

The Lord, who even tempers the wind to the shorn lamb, provides, no doubt, a sufficient number of vocations for the religious life, as well as for the priesthood of His Church. We can take it for granted that God does His share. Christ made an appeal for spiritual heroism among His followers and no word of His ever fell lifeless to the ground.

His Church has always been the fruitful mother of heroes. In the Ages of Faith there were plenty of vocations. God is still generous; His arm is not shortened in this twentieth century, nor is the flow of His grace slackened. The fault may lie in a lack of coöperation of parents and of others who have care of souls.

An apostolic Bishop in a recent pastoral to his flock writes:<sup>3</sup> “How beautiful to see father and mother and children reciting the rosary and night prayers before retiring! Instead of the theatre and the party and the

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<sup>1</sup>The Arsenal at Springfield, by Henry W. Longfellow.

<sup>2</sup>Brother Philip, F. S. C., in 1913 Report of Catholic Educational Association, p. 294. Brother George Sauer, S. M., in 1913 Report of Catholic Educational Association, p. 293.

<sup>3</sup>The Rt. Rev. John P. Carroll, D.D., Bishop of Helena, Pentecost, 1913.

street there is the preparation of the school work for the next day. The catechism lesson is given special attention. Stories are told of the heroes who have shed luster on Church and country. The dignity of the priesthood is portrayed with the tremendous obligations it imposes. The life and work of the consecrated virgin is pointed to with special pride and reverence. At stated times father and mother and children approach the Sacred Banquet together. Why all this? Because to such parents the unseen life is a reality. Because it is the ambition of their lives that at least one of their sons become a priest and one of their daughters a nun or rather their daily prayer is that of the mother of Cardinal Vaughan, whose five daughters entered the convent and six of whose eight sons became priests: "I have received all my children from God, and it is my dearest wish to give them all back to Him."

While the foundation of vocation must be laid in the home, it is to the priest we must look for its most efficient development. And the opportunity he has to cultivate vocations! He is charged to preach all the doctrines of the Master. Why not lay special emphasis on the divine call on which the whole preaching of Christianity depends? Four times a year the Church sets apart three days, called Ember Days, on which she prescribes fast and abstinence and prayer for those who are to be ordained to the sacred ministry. What better time than the preceding Sundays to explain at length to the people the meaning and need of vocations and the way to foster them? In the school, in the sanctuary, in the confessional, during the time of preparation for First Holy Communion and Confirmation he can discover and direct the yearnings of the young heart toward the higher life. He should earnestly exhort the children to practice frequent and even daily Communion according to the request of Our Holy Father, Pius X, being thoroughly convinced that this Sacred Banquet is in God's Providence destined

to become more than ever in the history of the Church "the corn of the elect and the wine bringing forth virgins!"

His Holiness, Pius X, lately addressing the superior of a brotherhood anent vocations, said:<sup>4</sup> "Let it be your first care that your training schools and preparatory novitiates be in a flourishing condition, having a multitude of young men conspicuous for virtue and learning, from among whom the ranks of the Brothers may in the future be recruited. But since the cause which you champion is of such immense importance that it should appeal to all who are imbued with the love of faith and fatherland, we earnestly recommend these same training schools and preparatory novitiates to all worthy persons, and especially to the Bishops, to parish priests, and to heads of families, whom it singularly behooves to lead the way in assisting you."

Bishop Alerding, of Fort Wayne, writes: "I wish to bring to your notice that the Church is being hampered in her work of educating her youth because the number of her teachers, brothers and sisters, is inadequate. To carry on the work of high schools for boys the number of brothers is woefully deficient, and out of all proportion to the number needed."

Maurice Francis Egan has this to say on the subject of vocations: "There is no doubt that much of the unhappiness of life in our new country, where Catholic doctrines are so well taught but Catholic traditions are as yet unformed, is due to the fact that the importance of vocation is not recognized.

"If a young man has a longing for a higher life—a life far away from the bitter strife and competition of the world—he naturally looks to the priesthood. But it often happens that his previous training or the bent of his real vocation unfits him for the order of Melchisedech. Too

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<sup>4</sup> Letter of Pope Pius X, February 20, 1912.



often, despondent and perplexed, he goes back into the turmoil, to be cast about as a chip in restless waves. He has missed that most necessary of all things for peace in this life and happiness in the next—his vocation. How many young men are leading aimless lives, buffeted by the winds of the world, in anguish, in danger, in fear, in perplexity. How many have become spiritual wrecks, because they have never found their vocation.

“It seems that misunderstanding and ignorance are responsible for this rather than perversity. They misunderstand their relations with God; they are ignorant of the meaning of the word *vocation*, and they foolishly imagine that if they have not the talent or the education sufficient to fit them for the priesthood that there is no place for them in the cloisters of the Church. But what a mistake this is! What a terrible mistake! In the religious life there are many mansions.” For general admission to these mansions the chief qualifications are good health, a cheerful disposition, love of God and zeal for souls. All other essentials can be developed within the monastery walls.

The most serious thinkers outside<sup>5</sup> the fold as well as inside are of one accord in commending the attitude of the Catholic Church on the education question. Our Catholic schools are a necessity. The best, the most efficient teachers for these schools are religious. As the supply of religious teachers falls far short of the demand, every loyal member of the Church ought willingly to contribute his mite and the weight of his influence toward the fostering of vocations to our brotherhoods and sisterhoods.

JOHN J. TRACY.

MOUNT ST. CHARLES COLLEGE,  
HELENA, MONT.

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<sup>5</sup>Bird-S. Coler in *Two and Two Make Four*, published by Frank D. Beattys and Company, New York.

## PUBLIC EDUCATION IN ENGLAND

(SINCE 1906)

In a preceding article we have briefly sketched the development of public education in England down to the passing of Mr. Balfour's great Act of 1902 by which the educational system was enlarged and correlated and the denominational part of it saved from starvation and extinction by the provision of equal maintenance for voluntary schools out of rates and taxes. The Act had had a stormy passage through Parliament owing to the bitter opposition of non-conformists with whom the Liberal party as a whole identified itself. No sooner was it put into operation than a great and organized attempt was made to bring it to nought. Passive resistance was organized for the refusal of the payment of the education rate, and in Wales a movement was set afoot by William Lloyd George and others to capture the new education authorities, the County Councils, and to get them to discriminate unfairly against the voluntary schools and, if necessary, to refuse to work the Act. Besides this, some of the new authorities, not necessarily out of bigotry, though that in many cases was the prime motive, took advantage of the powers given them by the Act and proved themselves harsh taskmasters to the managers of voluntary schools. And yet, as we have already pointed out, the Act deserved better treatment. For, as Sir Bertam Windle, President of University College, Cork, has declared it was "a very great Act from an educational point of view. No one but a bigot, an ignoramus, or a wilful perverter of the truth—and we have them all in this happy island—can deny this."

### MR. BIRRELL'S BILL

Under these circumstances, it is not surprising that when the Liberal party came into power in 1905 they found themselves so deeply pledged to the non-confor-

mists on this matter of education that they deemed it necessary to make an Educative Bill the first measure in their legislative program. Mr. Birrell had been made President of the Board of Education and his appointment had been hailed by the late Mr. W. L. Stead as the signal for the clearing of Whitehall from incense. Sir Henry Campbell-Bannerman, the Prime Minister, had declared Liberal educational policy to consist in a determination to deprive denominational schools of any statutory foothold. That was all very well for the platform, but it was too big a program to be brought about in one fell swoop by a single Bill. At the same time, however, Mr. Birrell's Bill of 1906 was frankly based on the principle that "minorities must suffer; it is the badge of their tribe." Voluntary schools were not to be absolutely wiped out at once, but their number was to be immediately reduced, whilst those that remained were so hedged round by harassing conditions that their continuance was made dependent on sufferance. The governing principle of the Bill was that all public schools were henceforth to be council schools—that is, schools provided by the local authorities with simple Bible teaching, which the scholars need not attend, given by teachers whose qualifications for it either in the shape of personal belief or knowledge of the subject were not to be inquired into, and who, furthermore, would not be compelled to give it as part of their duty. As to the existing voluntary or denominational schools, the local authorities were left free to take them over, or to leave them severely alone to die of inanition. This would, of course, have meant the extinction of such schools as were not taken over or in the case of an authority wholly opposed to the denominational system, of all the voluntary schools in their area. But where the local authority was willing to take over the schools, then in the case of the transferred school whose managers had made the continuance of the religious instruction formally given in it a condi-



tion of the transfer, the local authority was to be required to give facilities for such instruction on not more than two mornings a week, but without finding any part of the cost of it. This was cold comfort indeed, but for transferred schools in urban areas with more than 5,000 inhabitants an extended form of facilities for religious instruction was provided, on condition that application was formally made for it, that the holding of a public inquiry had demonstrated that four-fifths of the parents of the scholars desired such facilities; and that there was sufficient accommodation in council schools in the district for those whose parents did not want them. In such cases the local authorities might allow the special religious instruction to be given by the school staff, though here again they were not to be responsible for the cost of its being given.

How such proposals as these would affect Catholic schools was quickly seen. They involved the immediate extinction of many of our schools, a precarious existence for those that remained and little or no prospect of the provision of new ones where they might be required by the movement of the population. It was estimated that out of the 1,064 public elementary schools which we then possessed we should, if the Bill became law, lose 243 of those situated outside urban areas, and 254 inside such areas. This prospect of the loss of nearly half our schools and of the precarious existence of those that might be left to us roused the Catholic body in a storm of protest. The Bishops declared the Bill to be "fundamentally unjust;" the Catholic Education Council added that it was "unfit for acceptance" and must be "resisted at every stage." And resisted it was both in Parliament and in the country. Catholics in every considerable town held meetings of protest which made it perfectly clear that, however they might be divided in political opinion, they were solid and united behind the Bishops on this questions of the safeguarding of their schools. Nowhere

was this more strikingly illustrated than in the enormous meeting in the Albert Hall, London, which was in very name a mass meeting. The great hall was filled from floor to ceiling and thousands stood outside with their bands playing, behind which they had marched from their various districts. The Archbishop of Westminster presided, with the Duke of Norfolk on his right and Mr. John Redmond on his left, whilst the resolutions moved by the speakers were passed with a roar of acclaim, the determination of which was unmistakable. But thanks to their overwhelming majority in the House of Commons, the Government forced the Bill through without any amendment, making it less unacceptable to Catholics, in spite of the persistent efforts of the Irish Party.

Fortunately, however, for Catholics, the Bill had still to pass under the consideration of the House of Lords, in the calm atmosphere of which its powers for destruction were considerably curtailed. As a safeguard against local secularism, religious instruction was made compulsory in all schools; then against local bigotry it was provided that local authorities must take over the voluntary schools and give the extended facilities for religious instruction where demanded by a simple majority of the parents. These amendments were so much resented by the Government that they prevailed upon their majority in the Commons to reject them en bloc. Private discussions between representatives followed in which the Irish leader took part so successfully that at the eleventh hour he obtained the Government's acceptance of a number of amendments in which were included the appointment to Catholic schools of teachers acceptable to a Parents' Committee, the abolition of the population limit in urban areas and a reduction in the majority of the parents voting for facilities for religious instruction. These amendments were not set out formally, but were simply indicated by a reference to the text of the Bill. They proved unacceptable to the Upper House which insisted on its

own amendments by a large majority. This meant the death of the Bill, for things were now at a deadlock, but the Government did not think it politic to appeal to the country.

This was regretted by some Catholics who thought that the amendment secured by the Irish Party would have saved most of the Catholic schools. As to the proportion that would have been safeguarded there was considerable diversity of opinion and some heated controversy. The most authoritative estimate placed our losses at about 400 schools, and pointed out that the parents of ten non-Catholic children would, under the Bill, have been able to turn a Catholic school into an undenominational school. There was controversy, too, as to the measure of acceptance alleged to have been accorded by the Bishops to the Bill as amended at the instance of Mr. Redmond and his colleagues. That was at length, however, set at rest by Archbishop Bournes' declaration at the Catholic Truth Society's conference at Manchester in 1909. The Bishops, said his Grace, were aware of the negotiations and sanctioned their continuance "in the hope that they might form a *basis*, not of a settlement, but of a *modus vivendi*. . . . It is certainly not true that the Government has ever proposed, or that anyone of any party has ever succeeded in obtaining an arrangement which the Bishops could have conscientiously accepted as a settlement of the question. . . . In the light which has come to us from the subsequent attitude of the Board of Education, we may regard it as providential that these negotiations proved abortive, and that we still stand on the more solid ground of the Act, imperfect though it is in many ways, of 1902."

#### MR. M'KENNA'S FIRST BILL

The failure of Mr. Birrell's Bill was the signal for an outburst of party resentment. Immediately, a cry was raised in the Liberal papers that what could not be ob-



tained by legislation should, as far as possible, be effected by administration. It was authoritatively announced that the Act of 1902 should be administered stringently and "bloodlessly," so to make things as uncomfortable as possible for the voluntary schools. Shortly afterward, Mr. Birrell left the Board of Education and was replaced by Mr. McKenna who showed that he was ready to deal with the schools on the narrowest party lines. On February 26, 1907, he introduced a short Bill of two clauses for the relief of the consciences of passive resisters by removing the cost of denominational instruction in voluntary schools from the public fund. The managers were to be required to refund to the local authorities one-fifteenth of the teachers' salaries as payment for the time spent in giving Catholic or Church of England religious instruction, whilst the penalty for non-payment was to be the deletion of the schools from the grant-list. And in order to save this miserable measure from the veto of the House of Lords, it was drafted in the form of a money bill. But it never reached the Upper House. It was killed in the Commons. The Irish members divided the House on the first reading and trooped into the opposition lobby against it in a solid phalanx. Mr. John Redmond denounced its principle as one of "injustice and meanness," and throughout the country Catholics rose as one man against what they indignantly described as "a new penal law."

How it would have worked out to Catholics was quickly made plain. Thus, to take but one example, though the Catholic schools in Liverpool represented an annual saving to the rates of £29,000, a further annual charge of £4,000 was to be placed on the Catholics of the city. Such figures as these showed, as Mr. Redmond insistently pointed out, that though non-Catholics, far from contributing to the cost of our religious instruction, did not even pay the cost of our secular education. The fact was that the Bill simply relieved the grievance of non-conformists

by placing it upon the shoulders of Catholics and others who owned voluntary schools, at the same time in putting upon them an additional and uncalled-for burden. And yet it did not please those for whose relief it was intended; whilst it evoked from Lancashire Catholics a threat of resistance which was to take the form of the withdrawal en masse of their children from the schools. It was soon clear that it could not go through. Indeed, it never got beyond its first reading in the Commons. The Prime Minister announced in June that the Government had, with much regret, decided not to proceed further with it, as they now saw their way to undertake "the great task of putting our educational system in order." The Bill was dead; there were no mourners at the funeral; and no one was deceived by the Government's feeble attempt to cover its own failure.

#### HIS SECOND BILL

Again there was indignation and resentment in the ranks of the ministry and its supporters, though they had really no one to blame but themselves. The Bill was illiberal, mean and unjust, and ought never to have been put forward. Their feeling may be estimated from the language which the President of the Board of Education permitted himself to use in a speech at Newcastle. Far from being at any pains to hide what he felt, he declared that he "hated" the denominational system, and that in his next Bill, he would come with "a sword;" nor did he keep the country long waiting. On February 24, 1908, he unsheathed his sword in a Bill presented to the House of Commons by which voluntary schools were to be thrust out of the educational system. It was provided that only those schools would henceforth be public elementary schools which imposed no religious tests on teachers and did not require their teachers to give any religious instruction as a condition of employment. No child could be compelled to attend any other school but these and the

only allowance made for voluntary schools was that those in districts where there were Council schools might continue to live, if they could, on a Government grant of 47 shillings per child in attendance, as mere "excrescences" on the national system. As the cost of each child's education in our schools varied from 55 shillings, to as much as 80 shillings, it was clear that the grant offered was miserably insufficient. Indeed, it was calculated that £150,000 a year would have to be raised by the Catholic body to make up the deficiency in maintenance alone. They were to be deprived of all their contributions to the rates and their schools were to be left to starve on a grant plainly inadequate, yet the Bill received the lip service of leading non-conformists, though it is hard to see how, if Mr. Birrell's Bill represented the mandate of the electorate, this new principle of contracting, that had been condemned by Ministers in 1906, could be included in the sanction given at the polls. Catholics again rose in indignant protest, and it was declared that if we were to be *ex lege*, we would close our schools. Then there was talk in Ministerial quarters of excluding London schools from the Bill, because of the glaring inadequacy of the proposed grant of 47 shillings. Next, the situation was complicated by the introduction, in the House of Lords, by the Protestant Bishop of St. Asaph, of a Bill offering the right of appointing teachers to voluntary schools in return for the right of entry and facilities for giving definite religious instruction in council schools. By this the Anglicans separated themselves from Catholics who did not want contracting out and who, if the worst befell, would only accept it on terms of complete equality. Meanwhile, the Government continued to press their measure. Mr. John Redmond declared that the Irish party would kill the Bill, but Ministers succeeded in obtaining the second reading, Mr. Asquith stating that they were open to negotiate in regard to the Catholic schools. Then came Mr. Churchill's



defeat at Manchester entirely owing to the Catholic vote. The Bill got no further and Mr. McKenna's departure from the Board of Education left the future of the Bill enveloped in mystery. Then negotiations for a Protestant settlement on the lines of the Bishop of St. Asaph's Bill were opened between Mr. Runciman who had taken Mr. McKenna's place at Whitehall and the Anglican authorities. On November 19 the Prime Minister announced in Parliament that a new Bill would be presented which he thought could be accepted by both parties. Thus, at length, the Ministry had come to see that the "sword" must be dropped, and "an honest broker" between contending Protestant interests substituted for a gladiator.

#### MR. RUNCIMAN'S BILL

The new Bill was introduced next day by Mr. Runciman's Bill by agreement. "Along with it was published a long correspondence with the Archbishop of Canterbury who, speaking for the Church of England, offered to support a measure which in return for access to all schools for outsiders, permission to the teachers to give religious instruction on two days a week and arrangements for the continuance of old and the opening of new schools in places where there was a choice of schools, would allow the transference of voluntary schools in single-school districts, statutory undenominational instruction in transferred schools, and universal access to undenominational schools. On these lines the Bill was framed and it also contained provisions for allowing voluntary schools in places where there was a choice of schools, to contract out under certain conditions. One of these was that they were to forego rate-aid and accept a Government grant varying from 47 shillings and sixpence in large schools to 52 shillings in small schools. But the Government, unfortunately for itself, neglected to secure agreement on this vital question of finance. The amount of the grant, when disclosed, was a surprise to those who

had negotiated and was immediately condemned as insufficient. In the hurry there was no time to get at the exact figure of the burden which would be imposed on Catholics by these new proposals. One estimate placed it at £120,000 and another at £214,000 a year. But which ever was the correct figure, it was a burden in which they were not prepared to acquiesce. Mr. T. P. O'Connor and Mr. Dillon proved that the Bill was impossible for us. We had not been included in the deal; the Archbishop of Westminster had not been admitted to the negotiations; and the Bishops declared that the treatment offered us was unequal and inadequate. The second reading in the Commons was allowed by a party majority of 166, but the opposition of Catholics and Mr. Balfour's striking speech on that occasion practically killed it. At last, after a little further manoeuvring, Mr. Asquith, on December 7, declared that the grants could not be raised and that therefore the Bill would be dropped. Mr. Balfour's comment on this was that any Bill which was unworkable from the Catholic point of view carried in itself the seeds of its own destruction. That comment dominates the history of these four attempts to deal with national education from the mere party standpoint of placating the Nonconformists, and it dominates the future also, as a warning to anyone who may propose to inflict on Catholic schools what Mr. Redmond described as "semi-starvation and practical ruin."

#### ADMINISTRATIVE PRESSURE ON SECONDARY SCHOOLS

After this, it can be understood that the Government did not care to touch education by legislation. They had made four attempts, all of which had failed ignominiously. Only one Bill had got to the Upper House; the other three died a natural death in the Commons, strangled by their framers. But what they could not effect by legislation the Government determined to obtain, as far as possible, by Administration. The voluntary schools

were unassailable except to such harassing manoeuvres as were resorted to by hostile County Councils with the practical connivance of the Board of Education. But the secondary schools were not so protected; and already Mr. McKenna had found a way to deal with these schools in the interest of undenominationalism. For some years it had become clear that if secondary schools were to be efficient more money must be available for them; and now that the local education authorities had been empowered by the act of 1902 to assist secondary schools in their respective districts, and also to provide such schools, the claim for an increased grant became almost compelling. Accordingly, in 1907, Mr. McKenna agreed to double the grants to secondary schools acceptable to the Board of Education. But he only gave this grant on conditions, and these conditions were directed against denominationalism. He laid down in the Regulations that for this higher grant of £5 denominational secondary schools should only give definite religious instruction to the pupils on the written demand of the parents; that they should work under a conscience clause for both boarders and day scholars; the members of the Governing Body and the teachers should be selected without any religious test; the majority of the Governing Body must be appointed by the local authority and 25 per cent of the scholars admitted each year must, if such a number were available, be free scholars. These conditions were so onerous that, to begin with, the Board recognized that they must be applied gently. Accordingly, it was provided that some of them might be waived for certain schools, if the local authority should recommend such a course.

It will be plain at a glance that for a Catholic school to accept all the conditions would be suicidal so far as the Catholic character is concerned. Catholic schools, therefore, applied for the "waiver;" some got it, others did not. But still the number of those who were success-



ful seems to have been larger than was acceptable to the Board, which accordingly, two years later, did away with the consultation of the local authority, and afterward declared that no more waivers would be granted. It was even proclaimed that the offer of a waiver of some of these undenominational conditions had been made by mistake! The whole thing was disgraceful. To offer a higher grant to a Catholic school on such conditions was simply a bribe to the owners to betray their trust as Catholics. It was an attempt to undenominationalize secondary schools by administration,—a thing that in the case of the elementary schools was simply forbidden by statute. In the result, it has rendered the future of our 40 or 50 existing recognized secondary schools precarious; and it has placed an effective obstacle in the way of our opening any new secondary schools which shall have the higher grant acknowledged to be necessary for their efficient maintenance. How hardly that presses upon the Catholics will be evident when it is explained that, according to present Regulations, candidates for teacher-ships in the elementary schools must now make their studies in these secondary schools and centers. That means that we cannot increase our machinery for the education of intending teachers, and that even that which we possess may be rendered useless by a stroke of the pen. At first the full danger of these Regulations was not recognized; but gradually the Catholic body was aroused to a sense of the peril. Repeated protests have been made, but without effect. That we are not exaggerating the situation is proved by the strong words of the Bishop of Salford who had declared that these Regulations “may prove more dangerous and serious to denominational education than would any of the four bills which have been defeated.” And as far back as 1909 Cardinal Bourne spoke out even more strongly. The Education Minister was, he said, by these Regulations “engaged in sapping and mining the whole structure of

Catholic education. . . . He is gradually rendering the effective existence of our Catholic schools so difficult that, in the end, if he has his way, he will destroy them altogether."

#### A PRIVATE BILL

But such administrative action as this, deadly effective as it is, was not sufficient for the militant opponents of denominationalism. If the Government would not bring forward another Bill, they themselves would step in and try to force its hand. Accordingly, in March, 1912, Sir George Marks introduced a Bill to turn all the voluntary schools in districts where they were the only school into Council or undenominational schools. The local authorities were in return to pay a rent to the owners for the use of the buildings and to allow a right of entry on two days a week for the giving of definite religious instruction to those scholars whose parents demanded it for them. As the number of these districts where voluntary schools are the only schools was very large, the blow that would have been inflicted on the denominational system by this Bill would have been proportionally great. The Church of England alone possesses some 6,000 or 7,000 schools; Catholics have only about 30. The Bill meant the practical establishment and endowment of Cowper-Temple teaching in those districts; for even if the right of entry offered had been accepted, the religious teaching given under it was to be at the expense of the body which claimed it. And matters were all the more serious because the Bill stretched the definition of the single-school district to include all areas under County Councils in which there was no undenominational or Council school accommodation for "all scholars residing in the area and desiring to attend" such schools. Catholics were therefore liable to be called upon to hand over, not merely their 30 single-school district schools, but many more which one estimate placed at 300. Yet on the sec-

ond reading Mr. Dillon declared that the Irish Party gave the Bill their hearty support and that in so doing he spoke for the Catholics of England, or nineteen-twentieths of them. In this claim he was immediately repudiated by Cardinal Bourne who sent an official note to the press declaring that the action of the Nationalist party in supporting the Bill was taken "in direct opposition to the clearly expressed opinion of the Cardinal Archbishop of Westminster who regards the Bill as full of menace for the interests of definite religious education. Mr. Dillon had no authority for stating that he spoke on behalf of the Catholics of England." And Catholics in the country quickly showed their feelings in regard to the Bill by the meetings of protest which were held. Thus, though the second reading was passed and the Bill referred to the Committee, thanks to its being supported by the Government, it soon became evident that it would share the fate of the four Ministerial measures. The majorities in favor of the various clauses dropped gradually in the discussions in Committee and in the last week of April Sir George Marks was compelled to withdraw his measure.

From this summary of the five legislative attempts which have been made since 1906 to deal with education, it will be seen what a struggle Catholics in England have had to maintain in order to safeguard their schools against the attacks of the party politicians. The record is at once instructive and encouraging for the future. It is at the same time necessary for an understanding of what is now again impending, for the Government is pledged to a fresh attempt to gratify its non-conformist supporters.

JAMES B. MILBURN.



# SUMMER SESSION OF CATHOLIC SISTERS COLLEGE

## REPORT OF THE SECRETARY

The Fourth Summer Session of the Catholic Sisters College enjoyed an increase in registration and an expansion of work over all previous sessions. Conducted almost simultaneously at the Catholic University of America and Dubuque College, Dubuque, it enrolled a total of 506 students; 270 at Washington and 236 at Dubuque. (The Washington section opened on June 27 and closed August 7; the Dubuque extension opened on July 12 and closed August 21.) Of the total number of students 31 were lay women and the rest members of our teaching communities. The latter represented 40 religious orders and congregations, and 96 distinct motherhouses in the United States and Canada. The students came from 61 dioceses, distributed over 36 states of the Union and the Dominion of Canada. The following charts show the distribution of students according to states, dioceses, and religious communities.

### CHART 1.

#### SUMMARY FOR WASHINGTON AND DUBUQUE.

Sisters at the University.....	258	
Sisters at Dubuque.....	221	
Lay women at the University.....	12	
Lay women at Dubuque.....	15	
Total.....	—	506
Religious Orders and Congregations (Washington).....	21	
Religious Orders and Congregations (Dubuque).....	19	
Total.....	—	40
Motherhouses (Washington).....	67	
Motherhouses (Dubuque).....	29	
Total.....	—	96
Dioceses (Washington).....	44	
Dioceses (Dubuque).....	17	
Total.....	—	61

States (Washington).....	27	
States (Dubuque).....	11	
Total.....	—	38
Canada (Washington).....	12	
Canada (Dubuque).....	2	
Total.....	—	14

## CHART 2.

### STUDENTS ACCORDING TO STATES (WASHINGTON).

California.....	4	New Hampshire.....	1
Connecticut.....	10	New Jersey.....	30
Delaware.....	2	New York.....	46
District of Columbia.....	9	North Carolina.....	1
Georgia.....	10	Ohio.....	17
Indiana.....	2	Oklahoma.....	2
Iowa.....	3	Pennsylvania.....	48
Kentucky.....	6	South Carolina.....	2
Louisiana.....	3	Tennessee.....	8
Maryland.....	7	Texas.....	15
Massachusetts.....	5	Virginia.....	2
Michigan.....	2	West Virginia.....	4
Minnesota.....	2	Wisconsin.....	10
Missouri.....	4		

### STUDENTS ACCORDING TO STATES (DUBUQUE).

Illinois.....	22	New York.....	11
Indiana.....	2	Ohio.....	6
Iowa.....	130	South Dakota.....	5
Kentucky.....	6	West Virginia.....	1
Minnesota.....	9	Wisconsin.....	17
Missouri.....	10		

## CHART 3.

### STUDENTS ACCORDING TO DIOCESES (WASHINGTON).

Baltimore.....	7	Fall River.....	5
Brooklyn.....	6	Galveston.....	6
Buffalo.....	14	Green Bay.....	3
Charleston.....	2	Halifax.....	4
Cincinnati.....	6	Hartford.....	10
Cleveland.....	9	Indianapolis.....	2
Covington.....	6	La Crosse.....	5
Dallas.....	2	London.....	2
Detroit.....	2	Manchester.....	1
Dubuque.....	3	Milwaukee.....	2
Duluth.....	1	Monterey and Los Angeles.....	2
Erie.....	3	Montreal.....	1

Nashville.....	8	St. Louis.....	4
Newark.....	30	St. Paul.....	1
New Orleans.....	3	San Antonio.....	7
New York.....	22	San Francisco.....	2
North Carolina.....	1	Savannah.....	10
Oklahoma.....	2	Scranton.....	12
Philadelphia.....	23	Syracuse.....	4
Pittsburgh.....	10	Toledo.....	2
Quebec.....	5	Wheeling.....	4
Richmond.....	2	Wilmington.....	2

## STUDENTS ACCORDING TO DIOCESES (DUBUQUE).

Buffalo.....	11	Louisville.....	6
Chicago.....	4	Ottawa.....	2
Cleveland.....	6	Peoria.....	18
Davenport.....	7	St. Cloud.....	4
Dubuque.....	123	St. Louis.....	10
Duluth.....	3	Sioux Falls.....	5
Green Bay.....	4	Wheeling.....	1
Indianapolis.....	2	Winona.....	2
La Crosse.....	13		

## CHART 4.

## STUDENTS ACCORDING TO COMMUNITIES (WASHINGTON).

Benedictines.....	22
Bristow, Va.....	2
Duluth, Minn.....	1
Elizabeth, N. J.....	15
Guthrie, Okla.....	2
Ridgely, Md.....	2
Charity.....	34
Convent Station, N. J.....	3
Greensburg, Pa.....	5
Halifax, N. S.....	4
Mt. St. Joseph, Hamilton Co., Ohio.....	2
Mt. St. Vincent, N. Y.....	20
Charity, B. V. M.....	3
Dubuque, Iowa.....	3
Charity of the Incarnate Word.....	2
San Antonio, Texas.....	2
Christian Education.....	1
Asheville, N. C.....	1
Divine Providence.....	9
Newport, Ky.....	6
San Antonio, Texas.....	3



Dominicans.....	28
Adrian, Mich.....	2
Caldwell, N. J.....	12
Galveston, Texas.....	4
Nashville, Tenn.....	3
Newburg, N. Y.....	2
Sinsinawa, Wis.....	5
Franciscans.....	17
Alverno, Wis.....	3
Glen Riddle, Pa.....	6
Oldenburg, Ind.....	2
Stella Niagara, N. Y.....	3
Syracuse, N. Y.....	3
Holy Child.....	2
Sharon Hill, Pa.....	2
Holy Ghost.....	3
Hartford, Conn.....	3
Holy Humility of Mary.....	3
Lowellville, Ohio.....	3
Holy Names.....	2
Hochelaga, Canada.....	1
Rome, N. Y.....	1
Holy Union of Sacred Hearts.....	2
Fall River, Mass.....	2
Immaculate Heart of Mary.....	12
Hollywood, Calif.....	2
Scranton, Pa.....	8
Weschester, Pa.....	2
Jesus-Mary.....	5
Sillery, P. Q.; Canada.....	5
Mercy.....	42
Buffalo, N. Y.....	2
Charleston, S. C.....	2
Hartford, Conn.....	7
Macon, Ga.....	2
Manchester, N. H.....	1
Merion, Pa.....	3
Mt. Washington, Md.....	7
Nashville, Tenn.....	5
Ottowa, Ill.....	2
Savannah, Ga.....	4
Titusville, Pa.....	3
Wilkes-Barre, Pa.....	4
Perpetual Adoration.....	3
New Orleans, La.....	3
St Agnes.....	2
Fon du Lac, Wis.....	2

St. Joseph.....	34
Augusta, Ga.....	4
Baden, Pa.....	5
Brentwood, N. Y.....	6
Chestnut Hill, Pa.....	10
St. Louis, Mo.....	4
St. Paul, Minn.....	1
Wheeling, W. Va.....	4
St. Mary.....	9
Lockport, N. Y.....	9
Ursulines.....	22
Chatham, Ont., Canada.....	2
Cincinnati, Ohio.....	1
Cleveland, Ohio.....	6
Dallas, Texas.....	2
Galveston, Texas.....	2
St. Martins, Brown Co., Ohio.....	3
San Antonio, Texas.....	2
Santa Rosa, Calif.....	2
Toledo, Ohio.....	2

## STUDENTS ACCORDING TO COMMUNITIES (DUBUQUE).

Benedictines.....	7
Duluth, Minn.....	3
St. Joseph, Minn.....	4
Charity, B. V. M.....	44
Dubuque, Iowa.....	44
Dominicans.....	11
Sinsinawa, Wis.....	11
Franciscans.....	61
Clinton, Iowa.....	4
Dubuque, Iowa.....	49
Manitowoc, Wis.....	4
Oldenburg, Ind.....	2
Peoria, Ill.....	2
Franciscans of Perpetual Adoration.....	2
La Crosse, Wis.....	2
Grey Nuns.....	2
Ottawa, Canada.....	2
Holy Heart of Mary.....	10
Beaverville, Ill.....	10
Holy Ghost.....	4
Techny, Ill.....	4
Loretto at the Foot of the Cross.....	6
Loretto, Nerinx, Ky.....	6
Mercy.....	10
Davenport, Iowa.....	3
Independence, Iowa.....	5
Ottawa, Ill.....	2

Nostra Domina.....	3
Fenton, Mo.....	3
Notre Dame.....	2
Cleveland, Ohio.....	2
Notre Dame, School Sisters of.....	2
Mankato, Minn.....	2
Presentation.....	21
Aberdeen, S. D.....	5
Dubuque, Iowa.....	16
St. Joseph of Carondelet.....	7
St. Louis, Mo.....	7
St. Joseph.....	1
Wheeling, W. Va.....	1
St. Mary.....	11
Lockport, N. Y.....	11
Ursulines.....	4
Cleveland, Ohio.....	2
Youngstown, Ohio.....	2
Visitation.....	13
Dubuque, Iowa.....	9
Rock Island, Ill.....	4

The official program of the summer session as announced in the Year Book of the Catholic Sisters College for 1914-15 was, with few exceptions, duly carried out. Reverend Dr. Gabert conducted the courses in music at Washington instead of Reverend Father Kelly. Reverend Dr. Sauvage was unable to give his courses in philosophy and French at Dubuque. Fifty-nine courses of 30 lectures each and five laboratory courses of 60 hours each were given at Washington; 49 courses of 30 lectures each and three laboratory courses of 60 hours each at Dubuque. The staff at Washington numbered 33, and at Dubuque 31; a total of 64 instructors, of whom 35 are members of the teaching staff of the Catholic University or of Sisters College; 8 of Dubuque College, Dubuque, and 19 additional instructors engaged for the summer session. The school day as in former years began at 8 A. M. and lasted until 6 P. M. with two hours rest at noon. At the close of the Washington session an eight days' spiritual retreat was conducted by the Reverend J. M. Stanton, O. P.

PATRICK J. McCORMICK, *Secretary.*



## SURVEY OF THE FIELD

### VOCATIONAL VERSUS LIBERAL EDUCATION

Cardinal Newman defined an educated man as one who knew everything about some one thing and something about everything. This formula does, in fact, cover the situation, but it fails to bring out some of the important elements which are beginning to manifest themselves in the modern educational arena. While it is quite true that the knowledge possessed by a broad, effective scholar might be described wholly in terms of knowing, still there is an unconquerable tendency at present to look at mental life and physical life under the two-fold aspect of receptivity and productivity. On the receptive side, the mind cannot be too broad. It must be so developed, in fact, that it is enabled to receive the results of the intellectual labors of the race in all fields of human endeavor. On the productive side, on the contrary, the demand is for sharply focused and narrowly limited power. Ours is pre-eminently a day of specialization. In fact, the further we advance in civilization, the more complex and highly differentiated become the needs of the race and the more urgent the demand for highly specialized productive power.

It has become the fashion of late, with certain educators, to think of the receptive side of conscious life as the proper field for liberal education, and to think of the productive side as the peculiar domain of vocational education. While it may readily be admitted that there is more than a little truth in this presentation, nevertheless it must not be pushed too far.

It is the business of liberal education to minister to the processes of mental development, and mental development has for its one aim the building up of mental structures through direct and indirect stages to the highest form obtained by our civilization. In this work, we are,

of course, concerned immediately with receptivity alone. We are aiming to produce a mind that is capable of following, of understanding, of enjoying, the results of others' labors. But it would be a mistake to suppose that there is no other aim for our endeavor. While sharply defined specialization is an undoubted necessity to productive scholarship, nevertheless it must be borne in mind that specialization and restriction to a narrow field will, of itself, not suffice to creative power. The sunlight, spread over a large area, may warm the surface; but it is only when the sun's rays are concentrated through a lens that a temperature is obtained sufficient to ignite wood. It is well, however, not to forget that it is the sun's rays that we are concentrating with our lens. Our "burning glasses" would have precious little efficiency if they merely concentrated the rays of a wax taper, of a star, or even of the moon on a given surface. Concentration is well, indeed, but it must be concentration of powers that are highly developed, and of knowledge that is broad and varied.

The receptive side of the mind is valuable, therefore, not only for the individual. The end is not merely the enjoyment of what others have done, but to provide the means necessary to productive scholarship. The immediate end of liberal education is receptivity, indeed, but its remote end may be said truly to be productivity. It is for this reason that we have maintained, and that many other thinkers in the field maintain also, that vocational training must be preceded by an adequate measure of liberal education. It has often been pointed out, and the truth is so obvious as scarcely to need emphasis, that vocational training presupposes liberal education, the products of which it must use at every step. Attention has not so frequently been called to the converse of this proposition, which is, in fact, equally true. Nothing tends more quickly or more surely to broaden and deepen our receptive powers than a little productive work in the

same or in a cognate field. The man who has contributed one item, however small, to the building of his chosen science, has thereby opened his own mind to an appreciation of the work of others to an extent far greater than could be accomplished for him in any other way. This truth, indeed, has been pointed out in certain connections. The teacher who has had two or three years' experience in a classroom will derive incalculably more from a course in the philosophy or psychology of education, or a course in general or special methods, than would a normal school pupil who may have back of her a good secondary education, but who has never taught a day. In fact, even a college graduate who has had no teaching experience, will find herself at a disadvantage in the professional courses beside a teacher of far less academic acquirement but with some actual experience in the field. This principle applies all along the line, and it goes to show that some vocational training, sharply defined as it may be, far from interfering with liberal education, is practically an indispensable requisite for the best results.

Professor W. C. Bagley, of the University of Illinois, contributed a very important paper to the discussion of the "Fundamental Distinctions Between Liberal and Vocational Education" at the Richmond meeting of the Department of Superintendence of the National Education Association. The paper was meant to bring out certain points of contrast with the views put forth by Commissioner Snedden. In the opening paragraph of his paper, he says:

"It is possible to contrast vocational education with cultural education from a number of different points of view. The contrast that appeals to me as most fundamental and thorough-going is based upon the necessity of providing thorough vocational education for *specialized efficiency* in some one occupation and of providing thorough liberal education for *adaptability* to changing conditions."



This distinction called attention to another way in which liberal education enters in to that specialized efficiency which is the aim of all worthy vocational education. The apprenticeship method tended to fit the candidate into a mold by teaching him one invariable way to perform the functions of his vocation. The more static and unchanging the environment, the more satisfactory this sort of training proves itself, but in a changing environment we need a power that will enable the individual to free himself from all concrete details and adjust himself to new situations. This power can come only through mastery of fundamental laws and principles, the mastery of which was and is the proper aim of liberal education. Dr. Bagley makes another use of this statement which we have just quoted.

“If we grant this as at least one important difference between the two types, we have a possible explanation of the relative obscurity of aim which is charged so frequently against what we call liberal education. Vocational education deals with a specific and tangible problem; liberal education with a very complex problem, and a problem that is highly resistant to helpful analysis. The grave danger lies in our tendency to infer from this difficulty of analysis the unwarranted conclusion that the problem is not really very important or that we can dispense with its solution. The great difficulty lies in the fact, not that the aims of liberal education are inherently obscure, but rather that they are inherently remote and inherently broad and comprehensive. Because ‘social efficiency’ for example or ‘adaptability’ or ‘morality’ are so broad as to make analysis difficult it does not follow that they are unimportant or that we can replace them by narrower aims. What we must do is to analyze them and find what intermediate ends must be interpolated so to speak between our practical workaday teaching task and the remote end that we seek.

“In certain respects, liberal education has accomplished this task. It has recognized the importance of mastering certain units of knowledge which represent certain large and admittedly important phases of human experience. This has been a definite aim looking toward a more remote goal; and while the exact connection between the immediate aim of getting lessons and passing examinations on the one hand and the remote end of becoming socially efficient on the other hand has often been lost to view, the solid fact remains that getting lessons and passing examinations has done something to secure the desired results. We are hearing so often today these charges that the traditional methods and processes of teaching have been utterly futile that we are coming to take the statement as a fact without asking for the evidence. The evidence for these sweeping indictments has, so far as I know, never been presented. There is abundant evidence that we fail with certain individuals and that we fail to realize all of the possibilities with all individuals. But after all has been said that policy which emphasizes the systematic mastery of race experience as the basic condition for human welfare and human progress is clearly established. It remains for us to improve and refine the methods and processes through which we seek to attain our ends. We need certainly to be clearer upon the precise nature and functions of these interpolated aims, and for this reason we should be grateful for the suggestions which Dr. Snedden makes in his interesting distinction between the productive activities and the consumptive activities. He would define vocational education as that which aims to develop the productive capacities; he would define liberal or cultural education as that which aims to develop capacities ‘for utilizing the products of others upon a broad and social scale.’ This distinction is only partially new, for it represents—although upon a broader plane—the older distinction between an education which prepared for work and an edu-

cation which prepared for leisure. The older distinction harks back to the time when leisure and labor were sharply differentiated by the all but impassable chasm of social caste. The gentleman was a man of leisure, and essentially the consumer; the working man was essentially the producer, and the man of toil. The trend of social organization and development today is to combine these two functions in one and the same individual; to insist that every man produce at least in proportion to his consumption, and to insist that every man consume with reference, not to his own selfish gratification, but to his efficiency as a producer and the service that he should render society. While I should agree with Dr. Snedden that an important task of liberal education is to train the consumer to utilize intelligently and upon a broad social plane the products of others, I cannot agree with him that this constitutes an ultimate or even an exclusive function of this type of education. I believe, furthermore, that an attempt to distinguish between the two types of education on this basis, while it will clarify certain aims of liberal education, will obscure and often entirely hide others that are much more important."

We find ourselves in hearty agreement with everything that Professor Bagley has here set forth. We must not allow ourselves to be swept away by the mere repetition of statements condemnatory of the forms of liberal education that have persisted up to our own day. Rather we should approach the subject prepossessed in favor of these forms of education which have lain at the basis of our present civilization. Of course, it does not follow from this that we should worship these ancient forms as if they were sacred formulae that defied the changes of time. It is indeed probable that with each change in environment there should go a readjustment of the entire educational process whose end and aim first and last is the adjustment of the individual to the civilization of his day. I take it that it is equally clear



that we should be on our guard against the many specious claims that are made in the name of modern science. Sins and crimes innumerable have been committed in the name of science, while poor science is unable to defend herself. The distinction which Professor Bagley makes between liberal and vocational education will appeal to many. Nevertheless, it is only one of many fundamental distinctions of the utmost importance that might be pointed out between these two types, or should we not better say these two phases of education. It is dangerous to stake everything on one basis of distinction, even were that basis unobjectionable, and the basis suggested by Professor Snedden seems far from being unobjectionable. We have pointed out several objections to this distinction in a former paper and we will add here some of the objections marshalled against it by Professor Bagley.

“My objections to the productive-consumption theory may be summed up under the following heads: In the first place, production and consumption are convenient abstractions made by the economist for the same purpose that other abstractions are made by other sciences, the purpose namely of promoting clear thinking with reference to a specific problem. The economist’s task is to define *wealth*, and to describe the processes by which wealth is created and consumed. Now by extending the idea of wealth to include all possible goods of life,—immaterial goods as well as material goods, anything that satisfies human desires of any kind,—it is quite clear that production and consumption may be made to cover a large number of life’s activities. It would be quite possible to conclude with Professor Weeks, who is evidently a disciple of Dr. Snedden, that these economic terms comprise and include all of one’s relationships; for from this point of view, one is always satisfying one’s needs or producing satisfiers for the needs of one’s self and others. It is, I repeat, quite possible to reach this conclusion and to base a theory of educational values upon this distinction, but, granting the possibility, does it help us in solving our problem? Are not these two terms, like all the

technical terms used by special sciences, really abstractions devised for the purpose of solving special problems, and is there not always danger in applying these abstractions to processes that they were not intended primarily to cover?—a danger of narrowing our point of view and of overlooking important values simply because it is difficult to fit them into our special categories.

“Now the processes of life can be comprehended under an infinite variety of separate abstractions,—abstractions that can easily be made to comprise the whole gamut of experience just as comprehensively as do production and consumption. ‘Matter’ and ‘motion,’ for example, can be made to cover the universe. Organic life can be reduced to ‘nutrition’ and ‘reproduction;’ and I have no doubt that an enthusiastic biologist could construct a plausible theory of educational values based upon these two abstractions. ‘Normal’ and ‘abnormal,’ ‘healthful’ and ‘pathological,’ ‘sane’ and ‘insane,’ each of these pairs of terms can be used to separate the human species into two great varieties. And each of these pairs of technical abstractions is useful and valuable in respect to the specific problem for the solution of which it was devised. We may apply them beyond the limits of these specific problems, but in so doing we are incurring risks of which we should at least be cognizant before we invade other fields. The field of education has always been peculiarly open to this type of exploitation at the hands of doctrinaries. Twenty years ago, when I began the study of education, I was convinced that its problems could be adequately described, formulated, and solved in terms of nerve cells and nerve fibres. These concepts of physiological psychology had their brief day and added their small mite to educational theory,—a day much briefer and mite much smaller than I deamed of at that time. A little later, experimental psychology, with its distinction between the motor-minded and the eye-minded and the ear-minded held the field. Then genetic psychol-

ogy, with its culture-epoch-parallelism, came and went in its turn, leaving behind it a host of disappointed hopes and a few grains of precious truth. And today a veritable host of abstractions are clamoring for educational content to give them meat and substance. Madam Montessori with her borrowings from the Italian anthropologists and the French alienists, to say nothing of her Mediterranean theory of morality and her rejection of sacrifice and duty as second-rate virtues; the statisticians with their modes and their mediums, their traits and abilities; the behaviorists with their puzzle-boxes; the physical educationists with their glorification of muscle and brawn; the pragmatists with their contempt for the absolute; and a host of others. As has been suggested, each of these partial points of view has its own advantages and its own mite to contribute towards the solution of our problem. We would not have it thought that we do not welcome them. Education has never failed to welcome them. We are anxious for all the light that our sister sciences can bring to illuminate our task. But no single norm, borrowed from science which must, by the very nature of science, be an abstraction from the total of human experience, could be accepted as a criterion for educational values. Education, to, has its own specific field and its own specific problems; and it must insist upon its right to formulate its own standards and to define its own tasks."

It is high time that a voice was raised in the educational councils of the nation to protest against the abuse, which has grown to such proportions, of dealing with scientific analogies in the field of education as if they were fundamental laws which governed the processes of mental unfolding and which should guide all our educational endeavors. Professor Bagley leaves little to be said on this score. With admirable clearness and justice he points the way towards saner views. His paper in its entirety should be carefully studied by all who are interested in



the educational readjustments which are just now occupying the attention of our educators, whether in the public school system or in the parochial school system of this country. The second group of objections against Professor Snedden's position is summed up as follows:

"In the first place, it is clear that there is no sharp distinction between a man as a producer and as a consumer; a man does not produce during so many hours of the day and then consume or utilize during the remainder of his time. As a producer, he is also a consumer. In his vocational life, he is utilizing the skill that he has learned from others or developed for himself; he is utilizing the truths that others have invented; he is utilizing principles and rules of procedure that have come to him from the past experience of his fellow-workers; he is utilizing the ideals, the standards, the tastes that the race has wrought out of its long experience. What phase of education is to be responsible for the inculcation of these skills, tools, principles, ideals, standards, and tastes which he utilizes as a producer? Obviously, both his vocational and his so-called liberal education will contribute each its own share. Is a man who is consuming literature and art adding to his vocational efficiency? Certainly, and if he is not gaining new strength, new standards, new enthusiasm for his daily work, his recreative activities are a pretty costly luxury. Again, there are certain fundamental activities of life which I defy anyone to classify satisfactorily as either predominantly productive or predominantly consumptive. Take for example, two activities of life with which education, by common consent, must be intimately concerned,—the activities involved in citizenship and the activities involved in the home relations. When a man is a good citizen, is he a producer or a consumer or both or neither? Certainly one might say that he is producing good government,—in which case training for citizenship is vocational training. Consequently training for

good citizenship belongs in a separate vocational school where it will not be confused and rendered ineffective by the processes that are preparing pupils to be consumers,—that is, if the producer-consumer theory means anything. This, of course, is akin to word-quibbling; but it simply illustrates the absurdity of applying economic concepts to a field that they do not include and with which their relationships while important are upon an entirely different level than that contemplated in the application. The same strictures could be passed upon the attempt to cover home activities by these concepts. They simply will not fit. They confuse rather than help. The housewife is both a producer and a consumer, and the activities are so intimately interwoven that any attempt to separate them leads to hopeless confusion. Even if it takes a mere matter of aesthetic adornment, while we may say that a woman consumes the artistic products of others, she is producing or trying to produce something,—let us say attractiveness,—for others to look upon and admire,—that is, to consume.”

Dr. Bagley adds many other considerations to re-enforce what he has here said, but it is scarcely necessary to re-enforce it. He has given a capital illustration of the danger of dealing with educational problems on other than educational basis; of the danger of being carried away by glittering generalities which make their appeal with the glamour of science upon them. We add here a third group of objections advanced by Professor Bagley, not for the sake of discrediting the production-consumption theory, but because it contains many very valuable suggestions to the workers in this field.

“One further objection, however, I should urge against this distinction and that is that it perpetuates an older prejudice under which the so-called liberal education already suffers too much. I refer to the notion that the liberal education is in some way opposed to the practical things of life. It is natural that this notion should have

held sway at the time when liberal education was the prerogative of the leisure class; but even then it did not always or perhaps often mean impracticality. It meant efficiency of a different sort from that which should be included under the head of technical skill. It meant often productive efficiency of a higher order, and not alone capacity for utilizing the products of others. It meant, as it often means to-day, constructive leadership, the highest kind of productive efficiency. But the old distrust of liberal education still clings, in spite of the fact that human freedom owes to liberal education its existence today; in spite of the fact that the surest measure of a nation's station in the scale of civilization is most clearly indicated by the extent to which liberal education is diffused among its masses. Our public schools are branded today as a failure by the more radical advocates of the very plan that Dr. Snedden is proposing. Yet with a predominantly liberal program—characterized by all the vagueness that Dr. Snedden has described—these schools have succeeded in saving us from the fate of Mexico and Bulgaria and Spain and Russia. Never was anything more unjust than this persistence of the notion that liberal education is impractical. And one reason why I dislike this producer-consumer theory is that it still represents that unjust and worn-out prejudice."

It is hard to avoid the conclusion that many of the attacks directed in recent years against the public schools of the country emanate from the selfish interests of a group of men who would exploit the children of the nation. It is one thing to point out the defects of the system and to call attention to the many opportunities of improvement. It is quite another, however, to attack fundamental principles and ideas of a school system and to seek to replace it with a system of narrow vocational schools which would be attended with many and grave evils to the general public. Great prudence is called for whenever the endeavor is made to correct abuses in



popular institutions. The unthinking crowd are readily excited and when they are roused the chances are that instead of remedying the abuse they will proceed against the entire institution. They are incapable of recognizing fine distinctions, and urged on by selfish passions without time perspective wholesale destruction is accomplished before a halt can be made.

This has been illustrated repeatedly in the history of every civilization. The pendulum swings from extreme to extreme; thus Manichaeism resulted from the attempt to correct abuses of intemperance. The Protestant reformers, inflamed by the denunciation of existing abuses, proceeded to attack the Church and to destroy the good with the evil. It is true that in this, as in many similar instances, another and more potent motive urged on the leaders. The rich spoils of endowed institutions, the fertile lands and plate of the monasteries, appealed to human greed and furnished motives to the leaders for the work of destruction that took the place of what should have been a work of purification. In like manner, in our present educational situation, it is to be feared that vested interests have more to do with the persistent campaign of attack upon our public schools than pure and high patriotic motives of improvement in the efficiency of the education which the public offers to the rising generation. Of course, many a man among our educational leaders is following his sincere convictions without the taint of any impure or selfish motives when he advocates the change from a cultural to a vocational basis of our institutions of learning. But these men's convictions are largely due to an atmosphere which is not free from entirely selfish and narrow motives.

It is a very hopeful indication of the healthfulness of our situation that the recent meeting of the Superintendents called forth so many splendid papers dealing with this subject from various points of view. Good can scarcely fail to result from this full and frank discus-

sion of a problem which is so far-reaching in its consequences.

The vocational school movement has gained rapidly in popularity among the masses of the people, nor is this in the least surprising since it seems to offer short cuts to competency and to higher wages. The conclusion is readily reached by the unenlightened that vocational schools will enable the children on leaving school to secure without difficulty or delay lucrative positions and prompt promotion. With this prepossession in favor of the vocational school in the popular mind, it is very easy to get a hearing for all that may be said against the efficiency of the existing school system. Where the desire is strong it is easy also to secure belief in the statements which seem to the public to mean that the vocational school will solve all the difficulties of the educational situation. The children will be interested. They will work earnestly without any urging by parent or teacher. They will remain in school as long as they can, etc. Such statements are not challenged by those who wish to believe them, and by those especially who are not in a position to take a broad or a long view of educational problems or educational processes. Great prudence will be required on the part of educational leaders if they are to succeed in making truth and justice prevail in spite of the popular clamor.

THOMAS EDWARD SHIELDS.

## ROMAN CATHOLIC PAROCHIAL SCHOOLS\* (Continued.)

### THE CURRICULUM AND GRADING

The question of the curriculum for elementary schools was most frequently discussed during the year 1912-13. In the various dioceses there is at present no strict uniformity in the curriculum nor in the grading of the parochial elementary schools. Generally speaking, the eight-grade system prevails and the curriculum is ordinarily determined so as to meet the requirements for entrance into the public high schools, or so as to give a child what is considered a complete elementary education before he attains the working age. In consequence the parochial schools are very similar in grading and curriculum to the public schools. With the increase of parish high schools, which have been established less extensively than elementary schools, more autonomy has resulted, and with it a sense of freedom and confidence for the attainment of better coördination of elementary and secondary work without determination of method or plan by outside influences. There is, however, no general nor fixed conviction that the present system is entirely satisfactory. It has been found inefficient in many respects, and during the past few years the reorganization of curriculum and grading has ranked as one of the leading and most widely discussed questions. In the meeting of the Catholic Educational Association held in Pittsburgh, 1912, it was one of the most seriously, although informally, discussed topics, and again in the recent convention held in New Orleans, 1913. It has been taken up by superintendents in their recent reports, and evidently has been a question of deliberation at the meetings of teachers and school boards.

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\*Prepared for the Report of the United States Commissioner of Education for the year ending June 30, 1913.



In the discussion there are clearly two contending parties—one urging the reduction of the eight grades to six and a readjustment of the curriculum so that the elementary course will be completed in six years, and the other maintaining that the present system must, for the present at least, be retained. The first class, curiously enough, does not comprise those engaged in the management of the elementary schools but, for the most part, those whose field is college and high-school work, and their contribution to the discussion is not held to be an impartial nor disinterested view. They maintain usually that the present arrangement of studies and grades in the elementary school is not based on any sound pedagogical principles, but is rather the outgrowth of circumstances; that the course is too elaborate and lengthy; that it is without definite purpose and aim and hence is wasteful of time and energy; that by not admitting differentiation until after eight years, it unduly retards the prospective college student by preventing his early beginning of classical studies, and ultimately his entrance into professional life at a reasonable age.

At the last meeting of the Catholic Educational Association, held in New Orleans, June 29 to July 3, the curriculum was the leading topic of papers and discussions in all departments and sections. The paper read by Rev. Dr. Francis W. Howard, secretary general of the association, formed the basis of much of the discussion. As it gave occasion for the expression of opinion on the side of the secondary and college education departments, we quote the following:

The curriculum, therefore, is a subject which educators will ever discuss, and on which the last word will never be said. American educators freely acknowledge the evils that exist to-day and are insistent in the demand for reform. Out of this ferment will come some rational plan of education, or at least more order than now prevails; and if this surmise be correct, then the

present time is fraught with great importance and significance for Catholic educators. \* \* \*

In dealing with the problem of the curriculum from the standpoint of Catholic educators, we are confronted with several different lines of action.

(1) Shall we conform to the secular system in subjects, textbooks, management of courses, grading and adjustment of the various departments of the system, with the addition of religious instruction, and Catholic philosophy?

(2) Shall we endeavor to arrange our work in entire independence of the State system?

(3) Shall we endeavor to make a systematic study of present conditions, inquire into the causes of present confusion, and endeavor to formulate the principles of some sound system of Christian education that will be in substantial accord with the reasonable features of the secular education of the day, and at the same time insure us a moderate and reasonable measure of independence?

Time does not permit a discussion of these various lines of action, and we pass them over with the statement that by adopting the first we face gradual extinction; the second is impossible for us, and the most prudent thing for us to do is to adopt the third plan outlined. The time has come in this country when we should decide whether we can have a plan of our own or whether we shall be content to imitate the experiments and follow the changes of secular education.<sup>12</sup>

Brother John Waldron, S. M., of Clayton, Mo., upheld Dr. Howard's view that elementary work should be completed in six grades, maintaining that—

pedagogical, psychological, and physiological motives urge us to introduce a change in the aim, nature, and methods of instruction when the boy enters the adolescent stage of his life. Administrational demands alone may urge a delay, but even from the administrator's point of view the wisdom of differentiation at this age is becoming more generally recognized.

I believe the majority of college men will agree with me that it is better for the boy to pass directly into the

<sup>12</sup>Rep. of Proc. and Addresses of the Tenth Annual Meeting of Cath. Ed. Assoc., New Orleans, June 30-July 3, 1913, p. 139.

preparatory class of the secondary department after a thorough six-year course of elementary training in correct habits of study and discipline than have him linger along during two additional years to do what will bring him no gain for college purposes.

It was stated in the discussion that the arguments advanced for the change in curriculum did not imply that the present program of eight grades should be done in six years, "nor that the present parochial system of eight grades should be cut down to six." It was contended rather that—

the first six years of school should be devoted to elementary work, with insistence on thoroughness and intensity, and then instruction should become secondary in character; whether the boy passes over to high school or college control, or, as will happen with the vast majority, he remains for at least two years longer in the parochial system.

In the college department of the association the discussion reached the point where the following resolution was passed, not as a general resolution of the association, but as a departmental one.

As there seems to be a general agreement among educators that pupils entering the secondary schools from the eighth grade are too far advanced in age and that secondary education should begin at or about the age of 12, we favor an arrangement whereby pupils may be able to begin their high-school course after the completion of 6 years of elementary work.<sup>13</sup>

The party in opposition to the proposed change numbers a large and influential body of teachers, pastors, and many superintendents of diocesan-school systems—those who are immediately in control of elementary education and actively concerned with its peculiar problems. They are not convinced that the prevailing arrangement is perfect or entirely satisfactory, but neither are they

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<sup>13</sup>Ibid.



favorably impressed by the remedies suggested for improvement. Whereas those interested in college and secondary education have deplored the length of the elementary course in years, this party has found one of its chief difficulties in the fact that great numbers of children depart from their influence and care too early, i. e., to enter the public high school or to work, and this at a time in their lives when for many reasons the influence of the Catholic school is considered necessary. The shortening of the course in years would not help the situation, but rather, so it is thought, aggravate it. Whatever may favorably be said of the early beginning of secondary work in the parochial school, the fact is alleged that the pupil would then be ready for the preparatory college or for secondary work under other auspices, as well as under the auspices of the parochial school. Furthermore, it is shown that the elementary school is to-day maintained with hardship and many sacrifices by great numbers of parishes. For them the organization of the high-school department in equipment and teachers would be an impossibility if the school were to give courses equal or superior to those offered by the public high schools to which the children have ready access.

On this matter, Rev. John A. Dillon, superintendent of schools, diocese of Newark, N. J., writes in his report for 1912-13:

The committee of the Catholic Educational Association (committee on the reform of the curriculum) seemed to feel that a change at this time would be inexpedient, because, unfortunately, we are almost entirely dependent on the State school system; and if we alone abridged the curriculum in our elementary schools our graduates might be refused the privileges which are granted to the graduates of the public elementary schools, thus not only handicapping our children but also probably bringing about a depreciation of the splendid work done in our schools. It is to be regretted that this dependence is mainly due to the fact that we have so few free Catholic

high schools as a part of our diocesan-school system. Their absence makes us dependent, much as we dislike it, even where the opinion seems to be general that time could be saved or at least put to better use.<sup>14</sup>

#### PAROCHIAL HIGH SCHOOLS

The Catholic high-school movement grows stronger each successive year; and in that phase which concerns us here, the parochial high school, there is noticeable at present an interesting development. When the committee on high schools of the Catholic Educational Association reported in 1911, it was estimated that there were between four and five hundred parochial schools doing high-school work.<sup>15</sup> No general statistics of a trustworthy nature have been compiled since that time, but there are many evidences of the spread of the movement. The committee reported on 295 and found that each of 252 was directly connected with a single parish school, while only 15 of them were directly connected with several parish schools. The report stated:

Nearly all of the schools are the offshoots of single parish schools. Even in towns and cities which boast of a number of large and well-equipped parish schools, with thousands of pupils, no attempt is made, as a rule, to build up a central high school with which all the existing parish schools would be made to fit in.<sup>16</sup>

In the most conspicuous examples of high-school foundations which have taken place since that report was rendered, the central high school, rather than the single parish high school, was adopted and apparently with good results. In 1911 three high-school centers were opened in the city of St. Louis and in the report of the superintendent for that year it is stated:

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<sup>14</sup>Third Report of the Superintendent of Parish Schools, Diocese of Newark, 30.

<sup>15</sup>Cf. Rep. of Proc. and Addresses of Eighth Annual Meeting of the Cath. Ed. Assoc.: Chicago, 1911, p. 45.

<sup>16</sup>Cf. Rep. of Proc. and Addresses of Eighth Annual Meeting of the Cath. Ed. Assoc.: Chicago, 1911, p. 52.

On the whole we have reason to feel highly pleased with our success in the past year. \* \* \* Our financial support was more than could be expected from the outset. \* \* \* We had expected to remain at least two years in our present quarters. Owing, however, to our extraordinary membership, we shall be constrained to seek more commodious schools for the continuance of our work so auspiciously inaugurated.<sup>17</sup>

In the city of Philadelphia the new Catholic Girls' High School, which was opened September, 1912, to be the crowning element in the parish school system for the education of girls, and to emulate in efficiency the Catholic Boys' High School, successfully operated since 1890, has after one year fully realized the hopes of its founders. Monsignor P. R. McDevitt, superintendent of schools for Philadelphia, says of it in his latest report. (1913):

The most notable event in our scholastic year was the opening of the Catholic Girls' High School on the 18th of September, 1912. This new high school is the logical development of the high school centers for girls, which were organized in September, 1900, to provide a two-year course for the graduates of the parish schools. The high school will continue in broader lines the work of the high school centers, and will for the present provide two courses, viz.: General course, four years and commercial course, two years—courses determined upon in order to meet what are considered the special needs of the great body of our Catholic girls. \* \* \* The graduates of the eighth grade of the parish schools who entered the high school in September, 1912, numbered 326, all of whom followed the uniform schedule prescribed for the first year.<sup>18</sup>

This Catholic high school is not owned by a single parish, nor by several parishes. It is a diocesan institution, under the immediate direction of the archbishop.

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<sup>17</sup>Year Book of the Superintendent of Catholic schools, Archdiocese of St. Louis, 1912, p. 42.

<sup>18</sup>Nineteenth An. Rep. of Supt. of Parish Schools of Archdiocese of Philadelphia, for the year ending June 30, 1913, p. 8.



It marks a new departure in Catholic education, for the high school is usually owned by the parish or teaching community in charge of it. A detail of administration of special interest concerns the teaching staff, which is formed from the members of four different religious communities of nuns. Each separate community is given charge of a department, and the roster of studies is so arranged that one community does not encroach upon another community's province. At present the faculty consists of 16 nuns, 1 lay teacher, and the superintendent of parish schools, who is acting as principal. The latter writes of the arrangement:

Although one year, perhaps, is too short a time to form a final judgment of the value of this experiment in the administration of the Catholic high school, its present success warrants the hope and the belief that a plan which has so many points in its favor will ultimately prove its feasibility and efficiency.<sup>19</sup>

#### STANDARDIZATION OF HIGH SCHOOLS

The report of the committee on high schools of the Catholic Educational Association, referred to above showed that only 19 of the parochial high schools were affiliated with Catholic colleges, while 56 were affiliated or in some way connected with non-Catholic colleges, normal schools, and State universities. The committee pleaded for a more general recognition of them on the part of Catholic colleges in order to promote a closer organization of the educational system.

Here, surely, is a situation that is full of significance [the committee reported]. For it means that our secondary schools, which ought to form a natural and easy passageway from the parish schools to the Catholic colleges, are, in steadily increasing numbers, being drawn into such academic relationships as will make it a most easy, if not an inevitable thing, for the Catholic boy, on

<sup>19</sup>Nineteenth An. Rep. of Supt. of Parish Schools of Archdiocese of Philadelphia, for the year ending June 30, 1913, p. 9.

finishing his course in our schools, to pass up to a non-Catholic college.<sup>20</sup>

A significant movement looking to a better articulation of all the elements in the Catholic educational system, and especially tending toward the standardization of secondary schools, was inaugurated by the Catholic University of America on April 17, 1912, when the trustees agreed to affiliate with the university all secondary schools which could comply with its conditions. The trustees thus announced their action:

Pope Leo XIII, the founder of the Catholic University, says in his apostolic letter, "*Magna Nobis Gaudia*," of March 7, 1887: "We exhort you all that you shall take care to affiliate with your university your seminaries, colleges, and other Catholic institutions according to the plan suggested in the constitutions, in such a manner as not to destroy their autonomy." The Pope in these words seems to have realized what has since become an urgent need in our educational system and to have anticipated a movement that is now quite general among our teaching communities. The establishment of the schools of philosophy, letters, and science, offering courses of special interest and utility to lay students, naturally suggested some sort of articulation between the university and the colleges. On the other hand, the Sisters who attended the first session of the university summer school in 1911 have frequently expressed their desire for affiliation with the university, in preference to any arrangement that might be offered by other universities, and some of our institutions have already applied for affiliation.

Any Catholic high school may be affiliated on the following conditions:

(1) The high school must give a course extending over four years and including a total of 15 units, of which at least 3 must be devoted to English and 3 to some other subject. (Meaning of a unit: A subject, e. g., English, pursued four or five hours a week for a school year of from 36 to 40 weeks.)

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<sup>20</sup>Ut supra, 54.

(2) The subjects required, with their respective values, are: Religion, 2 units; English, 3 units; some other language, 2 units; mathematics, 2 units; social science (including history), 1 unit; natural science, 1 unit. Four units to be elective. They must be selected in such a way, however, as to give another course of 3 units, i. e., one or more units must be advanced work in one of the subjects, other than English, enumerated above. Where Latin is to be pursued in college, at least 2 units of Latin must be taken in the high school.<sup>21</sup>

In case of affiliation the university agrees to furnish the institution with an assignment of the matter for each subject offered in the curriculum, and to send at the end of the year a set of examination questions sealed, which are to be opened in the class when assembled for examination. The papers are then to be sealed in the presence of the class and forwarded to the university, where they will be examined and marked according to a certain scale. All students who successfully pass the examinations held during the four years in the high school shall be admitted without further examination in these subjects to any college affiliated by the university.

The invitation of the university was eagerly accepted by many Catholic secondary schools. Some were ready to comply with its requirements immediately, and others signified their intention of rearranging their curriculum and seeking affiliation as soon as possible. During the year 1912-13, 47 high schools and academies were duly affiliated, accepting the common standard offered by the university, and the prospects are that many more will be placed on the list of affiliated schools during the year 1913-14. This movement undertaken by the university is the first organized effort made by any Catholic institution for the standardization of the secondary schools of the system, and its influence on the future parochial high

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<sup>21</sup>Cf. "For the affiliation of colleges and high schools to the university," Catholic Educational Review, May, 1912 (Vol. III, 445).



schools is bound to be great. Something of its extent and representative nature will appear from the following list of high schools already affiliated, grouped under their respective States:

*California.*—College of Notre Dame (high school department), San Francisco; College of Notre Dame (high school department), San Jose; Notre Dame High School, San Jose.

*Colorado.*—St. Mary's Academy, Denver; Loretto Heights Academy, Loretto.

*Connecticut.*—Notre Dame Academy, Waterbury.

*Georgia.*—Mount St. Joseph's Academy, Augusta.

*Indiana.*—St. Mary-of-the-Woods, Terre Haute.

*Kentucky.*—Academy Notre Dame of Providence, Newport.

*Massachusetts.*—Academy of Notre Dame, Lowell; Academy of Notre Dame, Roxbury; Boston Academy of Notre Dame, Boston.

*Michigan.*—St. Ambrose High School, Ironwood; St. Mary's College and Academy, Monroe.

*Minnesota.*—Villa Sancta Scholastica, Duluth.

*Missouri.*—Loretto Academy, Kansas City; St. Joseph's Academy, St. Louis.

*New York.*—Mary Immaculate Academy, Buffalo; St. Joseph's Academy, Lockport.

*Ohio.*—Mount St. Vincent Academy, Notre Dame Academy (Grandin Road), Notre Dame Academy (Court Street), Notre Dame Academy (East Sixth Avenue), Cincinnati; Ursuline Academy, Cleveland; St. Joseph's Academy, Columbus; Notre Dame Academy, Dayton; Notre Dame Academy, Hamilton; Mount St. Joseph-on-the-Ohio, Mount St. Joseph; Ursuline Academy, Nottingham; Mount Notre Dame High School, Reading.

*Oregon.*—St. Mary's Academy, Portland.

*Pennsylvania.*—Academy of Notre Dame, Philadelphia; St. Joseph's Academy, Greensburg; Holy Rosary High School, Pittsburgh; Mount St. Mary's Academy, Scranton.

*Texas.*—St. Edward's Academy, Our Lady of Good Counsel Academy, Dallas; St. Xavier's Academy, Denison; St. Ignatius Academy, Our Lady of Victory Acad-

emy, Fort Worth; Our Lady of the Lake, College and Academy of the Incarnate Word, San Antonio; St. Joseph's Academy, Sherman; Sacred Heart Academy, Waco; Mary Immaculate Academy, Wichita Falls.

*Wisconsin.*—Holy Angels Academy, Milwaukee; St. Clara Academy, Sinsinawa.

#### IMPROVEMENT OF TEACHERS

Agencies for the improvement of teachers both during the period of preparation and while in service are increasing in number and efficiency. In recent years the novitiates of religious communities, which are the normal schools of teaching brotherhoods and sisterhoods, have been better able to follow the injunctions of the Third Plenary Council of Baltimore regarding the pedagogical training of the future teachers, and instances are becoming yearly less common of the young novices being sent out to the schools before the completion of their religious and pedagogical training.

The mother houses are also active in conducting summer schools for teachers in the field. The services of university and college professors, and of special instructors in addition to some of their own experienced teachers, are annually enlisted for courses of five and six weeks' duration. Some communities have for years followed the custom of recalling to the mother house each summer all of their teachers to participate in the summer school; others recall teachers of certain departments or grades alternately, so that all teachers have the advantage of this summer course every second or third year. In the summer schools the courses usually followed embrace educational psychology, methods of teaching and management, and, where the communities are engaged in secondary work, some of the academic as well as the professional subjects. In certain recent summer schools a number of courses have been given in the methods of teaching religion.

*Teachers' institutes* are also held for the especial ben-

effit of teachers in the service. These usually last four or five days and, while single and combined communities have often conducted them, the usual plan at present is to hold them under diocesan auspices. During the year 1913 such institutes were reported in the dioceses of Boston, Mass.; Hartford, Conn. (where a summer school was also held); Portland, Oreg., and Los Angeles, Cal.

Summer schools under university and collegiate auspices, offering educational courses, were successfully conducted in 1913 at Marquette University, Milwaukee, Wis.; De Paul University, Chicago, Ill.; Duquesne University, Pittsburgh, Pa.; Creighton University, Omaha, Nebr.; and at the Catholic University of America, Washington, D. C. The last-named, being the summer session of Sisters college, had the largest and most representative attendance; 383 students were enrolled, all of whom except 22 were teaching nuns who belonged to 75 distinct branches of religious communities. They came from 29 States of this country and from Canada, and represented 48 American dioceses.

The Sisters college of the Catholic University, which was founded in 1911 for the higher education of Catholic women teachers, is regarded as the most potent agency of its kind ever established by the Catholic Church in this country. In its regular and summer sessions it has thus far (1913) enrolled 1,111 students. Besides the preparation of teachers for the colleges and secondary schools, a special phase of its work is the training of teachers for the community normal schools, or novitiates, who will later be intrusted with the professional formation of the general body of teachers for the parochial schools.

Table 2 gives the general statistics for parochial schools in all of the dioceses of the United States for the school years 1911-1912 and 1912-1913. The Catholic population for each diocese is also given. The figures



are taken from the Official Catholic Directory and from the reports of diocesan superintendents of schools. Since 1911 the Official Catholic Directory, issued usually in February or March, has gathered the school statistics in October; the figures consequently in the 1913 directory represent the enrollment for the school year 1912-1913.

TABLE 2.—General statistics of parochial schools in 1912 and 1913.

[Archdioceses indicated by asterisk (\*).]

Ecclesiastical province.	Dioceses included in province.	1912			1913		
		Catholic population.	Pupils.	Schools.	Catholic population.	Pupils.	Schools.
Baltimore.....	*Baltimore....	260,000	25,580	84	260,000	24,000	84
(Includes Delaware, Maryland, Virginia, West Virginia, North Carolina, South Carolina, Georgia, eastern Florida.)	Charleston (S. C.)	9,650	743	9	9,650	890	9
	Richmond....	41,000	5,400	24	41,000	4,440	21
	St. Augustine...	37,525	1,856	18	37,525	1,856	18
	Savannah....	17,240	3,242	16	17,840	3,342	17
	Wheeling....	48,500	1,975	14	52,000	3,070	18
	Wilmington (Del.)	35,000	3,839	13	35,000	3,921	13
	North Carolina	6,506	1,081	12	6,702	1,379	15
Boston.....	*Boston.....	900,000	57,281	117	900,000	59,293	119
(Includes Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut.)	Burlington....	77,389	5,688	20	79,230	6,224	20
	Fall River....	158,090	12,431	29	160,000	12,116	29
	Hartford....	412,973	34,375	81	423,000	34,514	81
	Manchester....	126,034	13,100	40	126,034	16,605	41
	Portland....	123,547	11,500	31	123,600	11,454	33
	Providence....	255,000	17,550	32	260,000	18,363	36
	Springfield....	323,122	27,451	64	323,435	27,451	65
Chicago.....	Alton.....	80,000	9,198	66	80,000	9,317	66
(Includes Illinois.)	Belleville....	71,400	9,698	76	71,500	10,000	77
	*Chicago.....	1,150,000	102,700	218	1,150,000	105,898	227
	Peoria.....	96,000	11,976	69	104,487	11,152	70
	Rockford....	50,000	4,300	26	50,000	4,219	26
Cincinnati.....	*Cincinnati....	200,000	28,351	118	200,000	28,596	120
(Includes Ohio, Indiana, Kentucky, Tennessee, lower Michigan.)	Cleveland....	331,000	41,215	136	350,000	42,876	138
	Columbus....	89,271	11,356	55	93,065	12,229	57
	Covington....	60,000	7,390	38	60,300	7,084	38
	Detroit.....	317,820	31,258	86	342,005	32,779	89
	Fort Wayne..	105,523	15,884	86	108,719	16,689	87
	Grand Rapids.	140,000	17,108	82	128,000	16,514	75
	Indianapolis..	122,172	16,981	120	124,045	17,732	121
	Louisville....	98,945	11,705	63	102,928	13,191	71
	Nashville....	18,500	3,352	24	18,500	3,605	23
	Toledo.....	125,000	12,470	61	100,000	14,096	68
Dubuque.....	Cheyenne....	12,000	150	1	12,500	108	1
(Includes Iowa, Nebraska, Wyoming.)	Davenport....	50,125	5,975	44	51,175	6,015	44
	Des Moines...	25,000	1,579	16	25,000	2,437	17
	*Dubuque....	130,500	25,000	85	132,560	25,890	86
	Kearney.....				15,195	305	3
	Lincoln.....	38,120	2,405	24	27,500	2,000	24
	Omaha.....	92,635	9,921	81	75,575	9,364	78
	Sioux City....	56,000	7,576	53	58,000	7,702	54
Milwaukee.....	Green Bay....	139,660	17,972	106	140,433	18,482	105
(Includes Wisconsin, northern Michigan.)	La Crosse....	116,000	10,238	77	117,000	10,308	75
	Marquette....	96,500	7,337	25	98,500	7,381	25
	*Milwaukee...	250,000	34,209	145	250,000	34,786	152
	Superior.....	51,043	4,797	22	51,043	4,870	23

TABLE 2.—General statistics of parochial schools in 1912 and 1913—Concluded.

Ecclesiastical province.	Dioceses included in province.	1912			1913		
		Catholic population.	Pupils.	Schools.	Catholic population.	Pupils.	Schools.
New Orleans.....	Alexandria....	33,000	1,123	17	34,000	1,623	16
(Includes Louisiana, Alabama, Mississippi, Texas, Arkansas, Oklahoma, western Florida.)	Corpus Christi.....				82,400	1,150	9
	Dallas.....	62,000	4,976	31	64,000	5,902	37
	Galveston.....	62,000	3,924	37	65,000	4,407	39
	Little Rock....	23,000	3,564	44	23,000	3,385	43
	Mobile.....	40,000	4,638	32	41,079	4,881	32
	Natchez.....	27,700	2,764	19	28,578	2,764	19
	*New Orleans....	550,000	15,891	126	550,000	16,835	126
	Oklahoma.....	36,937	4,488	40	35,432	6,078	41
	San Antonio....	95,000	5,914	46	95,000	6,598	50
New York.....	Albany.....	201,246	19,011	50	201,246	18,302	48
(Includes New York State, New Jersey.)	Brooklyn.....	700,000	67,250	80	700,000	57,250	80
	Buffalo.....	267,000	32,781	117	273,000	33,240	125
	Newark.....	367,000	53,152	116	370,000	53,352	120
	*New York.....	1,219,920	79,049	322	1,219,920	82,346	332
	Ogdensburg....	94,000	4,082	15	95,000	3,795	15
	Rochester.....	144,447	20,321	57	150,000	19,565	58
	Syracuse.....	151,463	8,955	21	151,463	9,377	22
	Trenton.....	135,500	13,903	44	136,000	14,119	46
Oregon.....	Baker City....	6,500	790	6	6,400	850	6
(Includes Oregon, Washington, Idaho, Montana, Alaska.)	Boise.....	16,000	785	10	16,000	1,326	10
	Great Falls....	24,000	490	3	25,000	885	7
	Helena.....	61,000	5,500	21	62,000	5,711	21
	*Oregon City....	55,000	5,000	36	60,000	5,200	40
	Seattle.....	90,000	5,091	32	90,000	5,852	34
	Alaska.....	14,500	242	5	11,500	301	7
Philadelphia.....	Altoona.....	84,760	8,150	32	92,810	8,827	34
(Includes Pennsylvania.)	Erie.....	121,500	10,413	45	125,000	11,257	45
	Harrisburg....	56,665	9,000	40	55,543	9,000	40
	*Philadelphia..	604,000	65,312	135	605,000	65,312	149
	Pittsburgh....	475,000	45,593	145	480,000	46,261	150
	Scranton.....	275,000	17,642	71	275,000	17,750	73
St. Louis.....	Concordia....	29,000	3,847	34	29,000	3,911	35
(Includes Missouri, Kansas.)	Kansas City...	55,000	5,543	42	60,000	6,479	48
	Leavenworth..	60,000	6,000	40	70,000	6,150	53
	St. Joseph....	35,000	3,054	24	35,000	3,019	24
	*St. Louis.....	365,000	31,182	170	375,000	30,065	164
	Wichita.....	32,000	2,393	35	32,000	2,819	34
St. Paul.....	Bismarck.....	28,300	1,450	9	30,000	1,462	9
(Includes Minnesota, South Dakota, North Dakota.)	Crookston....	20,705	560	7	21,147	995	9
	Duluth.....	37,375	1,340	7	38,650	1,700	9
	Fargo.....	65,571	650	14	69,871	1,624	15
	Lead.....	18,000	1,030	5	18,000	841	6
	St. Cloud.....	64,200	5,235	33	65,000	4,000	23
	*St. Paul.....	265,000	21,980	93	265,000	22,100	93
	Sioux Falls....	55,000	2,590	23	55,000	3,565	27
	Winona.....	60,000	5,469	30	65,000	7,000	30
San Francisco.....	Monterey and Los Angeles.	100,000	5,709	31	103,000	8,467	31
(Includes California, Nevada, Utah.)	Sacramento....	48,500	1,634	9	48,500	1,058	9
	Salt Lake.....	11,500	237	4	12,000	273	4
	*San Francisco.	251,000	17,000	42	252,000	15,491	46
Santa Fe.....	Denver.....	105,000	6,417	27	105,000	6,679	27
(Includes Colorado, Arizona, New Mexico.)	*Santa Fe.....	140,573	2,431	19	140,573	3,019	19
	Tucson.....	48,500	1,841	10	52,000	2,000	10
Total.....		15,015,569	1,333,786	5,119	15,154,158	1,360,761	5,256

PATRICK J. McCORMICK.

## DUBUQUE EXTENSION OF THE SISTERS COLLEGE

Perhaps we are yet too close to the Summer School Extension of the Sisters College to judge its full meaning and importance; but as we look back over those six weeks of earnest, prayerful study on the part of the Sisters and of efficient instruction on the part of the professors, there seems to be no doubt that the Dubuque Extension will mean more for Christian education in the United States than any event since that day on which, with hope that was not unmingled with misgivings, the Sisters College was formally opened in Washington. That was three years ago; and since then a wonderful work has been accomplished. From the strong heart-center of the Catholic University new life has flowed into every Catholic school in the country. Assured of its powerful assistance and support, the Sisterhoods of America have taken up their work with a new sense of encouragement and confidence.

To His Grace, the Most Reverend James J. Keane it is due that Dubuque was chosen for the initial extension of the University Courses. And events have proved the wisdom of the choice. No more beautiful place could have been selected than the seven-hilled city with its picturesque bluffs that bank the broadly flowing, island-dotted Mississippi. Archbishop Keane placed at the disposal of the Sisters the lecture halls and laboratories of Dubuque College, and for residence the newly erected Loras Hall furnished with every modern convenience. Members of teaching Sisterhoods came from far and near to avail themselves of the Courses of Study offered by the University; and on Sunday morning, July 12, the work of the Summer School was formally opened by a Solemn High Mass in St. Joseph's Chapel, celebrated by Right Reverend Monsignor George W. Heer. Mass was



sung by members of the vested choir, with Father Alphonsus Dress at the organ. In the sanctuary were the Most Rev. James J. Keane, Very Rev. T. E. Shields, Dean of the Sisters' College, and Very Rev. D. M. Gorman, president of Dubuque College. The sermon was preached by Archbishop Keane, who welcomed the Sisters in his own name, in that of the Catholic University, and of Dubuque College. "We resign," he said, "the keys of the College into your keeping, and hope that in entering into the spirit of the work the largest measure of success may be yours. I want you to feel perfectly at home, conscious that everything at our disposal is at your service. We gather at God's altar this morning to ask the divine assistance, and to implore God's blessing on all engaged in this great work."

His Grace dwelt upon the conflict that is being waged between religion and those who have broken with the supernatural, and pointed out the necessity of preparing for the supreme issues that must be decided in the near future.

"This, venerable Sisters, is the work that is largely yours. \* \* \* This is a truly Catholic gathering with representatives from all divisions of the mighty teaching forces scattered over a great expanse of country. You have come with confidence, and the cause will profit by your coming. You are placing yourselves under the direction of the best educators of the Catholic University of America. This University is the child of the Holy See, which ever retains its paternal interest in its welfare. This interest is manifested in a very personal manner, for Rome supervises the courses of study and the rules of conduct of the school. That is why you will find here the divine and authoritative teaching of the Church, the best that the Church can provide. That you appreciate the University is evidenced by your presence in such large numbers. What a blessing to find in this country an institution with such training forces where is

prepared that great army of teachers with whom rests the future of religion! You, as representatives of the teaching Sisterhoods, are ministers of that great mission. The victory depends on you, and you are sent to provide this generation with the right education. You are to bring to the minds of the little children the true relations of things that they may place a right value on life. You are to sow the seeds of character and guard its development. Your disinterestedness secures to Catholic forces their strength. \* \* \* May God bless this great work and all who are interested in it, and may the weeks you spend here be of great profit to you and to the cause that is dear to the heart of Christ. I must express my gratitude to the Catholic University for accepting my invitation to come here and for the exceptional advantages they offer in the work of higher education."

Lectures began at 8 o'clock, Monday morning, July 13. Fifty-two courses were offered, including professional and academic subjects. One of the most interesting courses was "Psychology of Education," by Dr. Shields; and, realizing its supreme importance and necessity, nearly all the teachers elected that. There was some difficulty in choosing from the others. It was hard to pass by the lecture halls where Dr. Turner was giving an exposition of Pragmatism or some other form of modern philosophy, dealing fairly and broadly with every thinker, but leaving no doubt as to wrong principles; where Dr. Kerby's class was intent upon an interesting sociological problem; or where Father Carey was weaving into his translation of some ancient classic all the beauty of the Ildathach;—it was hard to pass by all these and go down to Sixth Grade English. But the immediate needs of the home school had to be considered, and they must come first of all. Yet when once the class had begun, and the psychology of method revealed itself, in the delight of the vital beauty discoverable in the mind

of a little child, in these more truly pragmatic values, one forgot all about the Many-colored Land, and the "new name for old ways of thinking." Then too, one came to a fuller realization of the fact that, to quote Dr. Pace, the normal relation between the University and our Catholic schools is an affiliation which makes the child in the grades no less than the graduate student a product of the University in what is most essential for mental, moral and religious formation.

Among the most largely attended courses were those on religion, the first being one in Apologetics, made most interesting and helpful by Dr. Humphrey Moynihan, Rector of St. Thomas' College, St. Paul. Dr. Moynihan supplemented his lectures by religious instructions profitable for self-discipline and sanctification, and explained also how these same truths might be presented to the pupils to be worked out in their own lives. The second course, "Methods of Teaching Religion," was given by Dr. Pace, who dwelt upon the psychological principles in Christ's manner of teaching, and showed how these principles are applied in the liturgy of the Church. Dr. Pace insisted especially on the necessity of presenting the truths of religion to little children in such a way that the truth be adapted to the child's mind; he explained methods of securing and holding the interest of the pupils and of leading them to discover in the commonplace things of life a meaning deep and spiritual. In listening to the lectures of these courses one becomes impressed with the importance of making religion the central force in education, and with the fact that the greatest thinkers in the Church are giving their best efforts and all the wealth of their wide genius to methods of teaching religion, conscious that, as Cardinal Newman remarks, religious doctrine is knowledge in as full a sense as Newton's doctrine is knowledge, that divine truth is not only a portion but a condition of general knowledge, and that it not only gives guidance in moral conduct, but



affords the highest possible gratification for men's intellectual needs.

Besides the regular work of the courses of study a lecture was given at the General Assembly each day, either by Archbishop Keane or one of the University professors. Dr. Shields dealt with General Methods and Educational Policies. Dr. Pace lectured on the influence of the Church in science and art. A special lecture on the "Economic Aspects of the War" was given by Dr. Ryan, Instructor in Economics, and one by Right Rev. J. H. Tihen, of Lincoln, Nebraska. Each evening the work of the day closed with Benediction of the Blessed Sacrament.

It would be contrary to sound psychological principles to exclude all recreation from the Summer School, so Saturday was a day of rest and entertainment. Through the generosity of the citizens of Dubuque the Sisters enjoyed an automobile excursion through the city and its beautiful parks.

Another form of entertainment much appreciated was given by the courtesy of Father Dress at whose invitation eminent musicians appeared in recital in the College Theater. Among them was the well-known artist and composer, Giuseppe Fabbrini. On Saturday, too, came an opportunity to visit the different convents which from their seven hills looked down upon the city. A very pleasant afternoon was afforded by the river trip on the steamer "G. W. Hill," the Sisters being the guests of the local courts of the Catholic Order of Foresters and Captain Wisherd. A perfect day added to the enjoyment of the scenery on either side of the broad river down which Father Marquette sailed in his canoe, bringing the message of faith to the Indian tribes dwelling among these glens and bluffs and wooded highlands. As the boat went up the river many places of historic interest were seen. On a lonely bluff is a monument to Julien Dubuque, the first white settler, after whom the city

is named. Viewing the scenery from the deck of a palatial steamer, one might remember that here before the days of railroads, a little river packet brought Bishop Loras to the See city of his vast diocese which extended to the British possessions on the North, from the Mississippi to the Missouri, and included the Territory of Wisconsin and the northern part of Illinois. Once as he was returning from New York, the Bishop, with that grand and kindly simplicity which characterized all his actions, planned a surprise for his people. Having purchased in the east a bell for his cathedral, he had it mounted on a temporary stand on the deck in such a position that it could be rung as the boat approached the city. It was the feast of the Sacred Heart. And from near "Angelus Island" the music of the angelus bell floated for the first time over the waters. Today in the convents of Dubuque a thousand religious answer in prayer to the sound of the Angelus, and perhaps there comes a memory of that June day long ago when, with Bishop Loras, came five Sisters to brave the dangers and hardships of a new and undeveloped country, the pioneer religious of the waiting West.

At a closing banquet given by the President and Faculty of Dubuque College to the students and instructors, each guest received beautiful souvenirs of Dubuque and of the Summer School. In the absence of His Grace, the Most Reverend Archbishop Keane, Dr. Gorman congratulated the students and professors on the success of the work, and assured them of a welcome to Dubuque next summer. Dr. Shields, whose untiring efforts for the unification and standardization of Catholic schools are bringing such happy results, responded in an address which summed up all that the Sisters would have wished to express, and prophesied a greatly increased attendance at next year's Summer School.

When examinations were over, preparations for departure began. Railroad schedules were being studied

for points in Texas, Canada, West Virginia, Missouri and the Dakotas. Expressions of gratitude to the University professors were heard on all sides, for everyone felt that splendid work had been accomplished. "There will be a thousand students next year," was echoed from group to group. All expressed their genuine appreciation of the thoughtfulness shown in so many ways by the President and Faculty of Dubuque College, and of the spirit that prevailed, one which perhaps is most appropriately named "the home-spirit,"—a spirit of kindness and charity inspired by Him around Whom, it was evident, all the aims and activities of the College center, the Living Presence in the Blessed Sacrament.

In weighing results it may be said without exaggeration that the work of the Summer School is destined to contribute much to the training of Catholic teachers. In the words of Bishop Shahan, the Right Reverend Rector of the Catholic University, we may say: "Though the Summer School, limited to a few weeks, cannot pretend to cover the entire ground of any subject, it accomplishes a great deal by opening up a perspective in which the relations of science to science and of theory to practice are fairly presented. The articulation of our Catholic school system will require but little in the way of formal agreement once the teachers from various institutions become accustomed to working together with a common purpose and a mutual understanding. From this point of view, it may be said that the Summer School is a concrete instance of coördination so far as regards the institutions that are conducted by our Sisterhoods."

The last assembly of the students gave an impression of dignity and solemnity; but over all there was that sense of youth and buoyancy and enthusiasm characteristic of the ever-living Church. As one looked upon that Assembly, surely there was ample subject for reflection: Here are forces that the world must reckon with. Inspired by purposes sublimely great, they must conquer,



these trained teachers sustained spiritually by the graces of their vows and of daily Communion, guided intellectually by a University than which the world has no higher—religious women, humble, yet prepared to grapple with great issues, hopeful, joyous, unafraid of sacrifice, whose mission like that of their Divine Master, is to mingle with the people and to minister to their needs, whose aim is to take the children of men and by unceasing devotion and patient effort in the work of Christian education to make them children of God and worthy citizens of the State.

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## SOME MOTIVES IN PAGAN EDUCATION COMPARED WITH THE CHRISTIAN IDEAL.\*

The primary aim of this investigation is to compare the motives used in stimulating attention in characteristic Pagan countries with the motives logically consistent with Christian ideals. Experience has abundantly shown that Pagan motives will often percolate through a professedly Christian stratum, vitiating results. The hope of contributing even in a very small measure to the intensifying of interest in the question of motivation has prompted us to take up this line of research. The striking contrast between Pagan and ideally Christian motives can, we think, best be drawn when the two are arranged in juxtaposition.

The offspring of primitive man, following the primary instinct of self-preservation and the instinct of imitation, would early acquire such knowledge as would fit him to maintain, independently, an existence on as high a social plane as his fellows. External incentives to exertion would scarcely be needed. With the offspring of man who has outgrown this primitive state and has come into a social inheritance, more or less considerable, the question of motivation is a more important one.

What means were employed by Pagan peoples to enable and in a sense compel their offspring to come into possession of their social inheritance, as compared with the methods employed by the Perfect Teacher will form the substance of these pages. The motives for study will, we think, in any case, be dominated by the ideal a nation has in its training. The instrument would to a great extent be modelled to suit the purpose for which it was intended, so the motive made use of would vary with the ideal.

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\*A dissertation submitted to the Catholic University of America in partial fulfilment of the requirements for the degree, Doctor of Philosophy, by Sister Katharine, O. S. B.

The countries selected as types of Pagan training are the Community-State, Sparta, with the production of the soldier-citizen as ideal and emulation as the dominant motive; Athens as a type of a "virtue" and beauty-loving City-state with emulation as a motive, but emulation to excel others not in physical strength and prowess, as in Sparta, but in mental astuteness and beauty of physical form through perfect and symmetrical development. Rome was selected as a type of country where the "practical" dominated as an ideal and the motive is rarely emulation but in large part constraint or punishment.

A chapter on the motives employed by the Jewish People is included in this work largely as a background to Christianity or perhaps, we might say, as a halting place midway between the highly imperfect and the highest perfection. The ideal here is obedience to the behests of Jehovah. The motives were, we think, a high appraising of the dignity and distinction of their nation, and reverence for the commands of Jehovah. Constraint, of course, also plays a considerable part.

Next, in the chapter treating of the Christian Ideal, we have tried to analyze the methods used by the Divine Teacher, knowing as He did from eternity, the laws of development He Himself had given to the mind and knowing also the strength and the weakness of the individual, the use to be made of the instincts, etc. Here the spiritual ideal, seemingly dominant in Jewish education and yet fettered by hyper-critical interpretation of the "Law," is dominant. "For what doth it profit a man, if he gain the whole world, and suffer the loss of his own soul? Or what exchange shall a man give for his soul?"

In taking up the study of Greece as a whole, an attempt has been made to trace the roots of the Greeks love of contest and their reliance upon competition as a motive,

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<sup>1</sup> Matt., XVI, 26.



back through the grey dawn of Homeric Times to the tradition, at least, of a more remote origin. In developing the chapters on Greece and Rome the writer has felt free to wander through the fields of Epic Poetry, the Drama, Philosophy and History, wherever light was thrown upon either ideal or motive.

The primary sources for Jewish Education were, of course, almost entirely the Old Testament and the Talmud, though Philo and Josephus have both furnished fairly reliable contemporary evaluation.

The lines of development of Chapter VIII are not entirely original in this work. The chapter is in large part a working out of the Method of the Master along lines suggested in "The Psychology of Education"<sup>2</sup> and developed in the Catholic Educational Series of Readers.<sup>3</sup> Truth is eternal and since the principles therein laid down seemed to us basic and as such in conformity with the Teachings of Christ, it remained only to trace the sources of the development of these principles and to compare them with the principles dominating the other countries studied, in their educational work. The Christian Ideal in Education is discussed largely along the same lines in the Catholic Educational Review.<sup>4</sup> This is simply a masterly presentation of the ideal, while the former is a psychological analysis of method. All of these works have been drawn upon.

The inheritance of man, coming into possession of twenty-five or thirty centuries of accumulated culture, is overwhelmingly vast. How shall we keep our youth down to the task of acquiring this inheritance? The motives for effort in Pagan schools were, as it would seem, from an examination of facts, inadequate. Besides, we have an added duty, that of transmitting a spiritual inheritance. This spiritual inheritance is not an addi-

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<sup>2</sup> Cf. Shields, *Psych. of Ed.*, Wash., 1905. Chap. 25.

<sup>3</sup> Cf. *Cath. Ed. Series*, Wash., 1909.

<sup>4</sup> Turner, *Cath. Ed. Rev.*, Vol. II, p. 865.

tion or an accretion merely but a leaven which, it would seem, should permeate and invigorate the vast bulk of material, literary, institutional, social and aesthetic, to be transmitted, rendering it the easier to transmit. This, it seemed to us, was the Method of the Master and therefore the Christian Ideal.

#### MOTIVES FURNISHED BY THE HOMERIC EPIC

In approaching the question of motivation in Greek education we are impressed at the outset by the dominant place held by a single motive, namely, emulation. So prevalent, indeed, was the spirit of emulation among the Greeks that the idea was carried over from the world of mortals into their conception of the world of the immortal gods. The first remote cause of the Trojan war was the anger of the goddess, Discord, upon being excluded from the marriage of Peleus and Thetis. Jealous of the guests, she threw among them a golden apple bearing the inscription, "For the most beautiful." She supposed, and rightly so, that the goddesses would vie with one another for this trophy of beauty and thus the harmony of the feast would be destroyed and revenge for the slight would be secured. Juno, Minerva, and Venus each claimed the apple as her right. Paris was called in to decide. He decided in favor of Venus, who had promised as a remuneration to give him the fairest of women for his wife. Venus, as we know, fulfills the promise by aiding Paris in carrying off Helen, the wife of Menelaus. This abduction is the direct cause of the war.

The events connected with the preparation for the war were characterized, it is true, by magnanimity in the almost unanimous response of the Greek chieftains when asked to unite with Menelaus in trying to recover Helen. Of course, this ready response was in part, at least, simply a fulfillment of their vow to defend Helen and avenge her cause whenever necessary. There were, besides, some isolated examples of personal self-sacrifice.

One of the most noteworthy of these was the willingness of Agamemnon to sacrifice his daughter, Iphigenia, one of the few characters in the Greek Classical Drama that is spotless when measured by the moral standards of any age.<sup>5</sup> Still, the progress of the war was marked by discord, contention, emulation, and deceit on the part of both gods and men. Indeed, the student of Homer knows that loyalty, as understood today, is almost unknown in the whole array of names. One of the most striking examples of disloyalty to a cause is that furnished by Achilles himself. He was angered at having to yield a captive maid, Briseis, to Agamemnon and would have killed him though he was commander-in-chief of the forces and as such the fate of the Greeks rested very largely upon him. Acting upon the crafty advice of Athene, always partial to Troy, he decided to sulk in his tent.<sup>6</sup> For twenty-nine days, during which matters had gone from bad to worse for his countrymen, he persisted in his inactivity. Matters, as we know, finally came to such a pass that the Greeks were routed and the Trojans had begun to set fire to the ships. Neither the slaying of his countrymen nor the dishonor to his country had power to outweigh a personal slight. When he does finally return to the field, it is from an egoistic motive, wrath for the death of his friend, Patroclus, and desire for revenge.<sup>7</sup> Again, Zeus rules in name over the lesser gods who obeyed or disobeyed as it suited their whims. Right had no part in the whole strife. Mahaffy delineates the situation in the following words: "We are actually presented with the picture of a city of gods more immoral, more faithless, and more depraved than the world of men."<sup>8</sup>

Yet we know that Homer was the Greek child's and the Greek youth's main text for centuries. Hesiod,

<sup>5</sup> Cf. Eurip. *Iphig. among the Tauri* and *Iphig. at Aulis*.

<sup>6</sup> *Il.* Bk. I.

<sup>7</sup> Cf. *Il.* XVI.

<sup>8</sup> *Soc. Life in Greece*. London, 1874, p. 36.



Theognis and Phokylides and some of the Lyric poets, it is true, soon found place on the curriculum, but Homer always held dominance. "They [these poems] were committed to memory by the Hellenic boys and studied by the Hellenic youths, who saw in Achilles a type of free and warlike Greece. . . ."<sup>9</sup> Scenes of emulation and contention, craft and cunning were then the Greek youths' daily mental food.

Motivation, as we know, may be influenced either directly or indirectly. The ordinary sources of indirect influence are the ideals presented to the child through story, song, or dramatic presentation. The ideals furnished by the Iliad and the Odyssey found an early critic in Plato, who would have banished the reading of Homer from the schools in his ideal republic. "Nor yet is it proper to say in any case—what is indeed untrue—that gods wage war against gods, and intrigue and fight among themselves. We are not to teach this, if the future guards of the state are to deem it a most disgraceful thing to quarrel among themselves. . . . Stories like the chaining of Hera by her son Hephaestus, and the flinging of Hephaestus out of heaven for trying to take his mother's part when his father was beating her, and all other battles of the gods which are to be found in Homer, must be refused admittance into the state, whether they be allegorical or not. For a child cannot discriminate between what is allegory and what is not; and whatever at that time is adopted as matter of belief, has a tendency to become fixed and indelible; and therefore we deem it of the greatest importance that the fictions which children first hear should be adapted as far as possible to the promotion of virtue."<sup>10</sup> Yet Homer continued to be the "educator of Hellas" and the Greek gods and goddesses who were but glorified men and women, having human love and human hate but having

<sup>9</sup> Laurie, Pre-Christ. Ed. Lond., 1904, p. 197ff. Cf. p. 14, ff below.

<sup>10</sup> Plato, Rep. II, 378.

superhuman power continued to pass before the minds of the children.

Even before the *Iliad* and the *Odyssey* reached the child through manuscript copy, the main narratives in Homer were known to him through hearing the separate episodes either recited or retold or both. Minstrelsy, as we know, held an important place in the formative years of the Greeks just as it did among the Celts, the Teutons, etc. But if we compare the content of, for instance, the Arthurian Cycle with the content of the Homeric Poems together with the dramas dealing with episodes connected with the main narrative, we find, in the first instance, men idealized so as to be almost godlike; in the second instance, we find gods characterized as beneath fairly good men in the moral order. Both the *Iliad* and the *Odyssey* give evidence of the custom of having minstrels sing in at least the great homes.<sup>11</sup> The *Iliad* refers to a minstrel only once<sup>12</sup> but in book nine, where Ulysses and the other Greek heroes go to the tent of Achilles to plead with him to return to the field, they find him "With a sweet-tuned harp, cheering his mind . . . and glorious deeds of mighty men he sung."<sup>13</sup> This would seem to show that outside the ranks of the minstrel, song accompanied by the harp was not unknown. The *Odyssey*, as we know, makes repeated mention not only of minstrels but of the subjects of their song. The themes mentioned are the episodes of a quarrel between Odysseus and Achilles, the story of the Wooden Horse, the return of the Achaeans from Troy.<sup>14</sup> In their social gatherings, then, it would seem that the custom was to pass the time listening to the narratives later embodied in the Homeric Epic.

During the latter part of the sixth century B. C. the "rhapsode" or the rhapsodist, a sort of professional

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<sup>11</sup> Cf. Jebb, *Introd. Hom.* 6th Ed. Boston, 1902, p. 74.

<sup>12</sup> Cf. II, 597.

<sup>13</sup> II, IX, 257 ff.

<sup>14</sup> Cf. *Od.* 8, 65; 8, 500; 1,352; 8,578; 9, 7.

public reciter, sang side by side with the minstrel and during the following centuries gradually replaced him. In Xenophon, Antisthenes speaking to Niceratus reminds him that others as well as himself are quite familiar with Homer: "You have not forgotten, perhaps, that besides yourself there is not a rhapsodist who does not know these poems?"

"Forgotten! Is it likely," he replied, "considering I had to listen to them almost daily."<sup>15</sup> A second reference is made to the rhapsodists by Xenophon in the *Memorabilia*. Socrates is speaking to Euthydemus relative to selecting a profession. Socrates says, "Then do you wish to be an astronomer, or (as the youth signified dissent) possibly a rhapsodist," he asked, "for I am told you have the entire works of Homer in your possession?"

"May God forbid! not I!" ejaculated the youth, "Rhapsodists have a very exact acquaintance with epic poetry, I know, of course; but they are empty-pated creatures enough themselves."<sup>16</sup>

Despite this low estimate of the mentality of the rhapsodists, if we are to accept the testimony of Xenophon, their power to sway an audience was great. An idea of their influence can be gleaned from Plato's *Ion*. Socrates is speaking. "But tell me this, Ion; and do not have any reserve in answering what I ask you: When you recite the epic strains so well, and captivate the spectators—when you sing of Odysseus leaping upon the floor, suddenly appearing to the eyes of the suitors and pouring out the arrows before his feet—or Achilles rushing down upon Hector or the pathetic passage concerning Andromache, or Hecuba or Priam—are you master of yourself or are you out of yourself? Does your soul in her enthusiasm think that she is present at the scene, in Ithaca, or in Troy, or wherever else it may be . . .?" Ion replies, "When I look up from the stage, I see them

<sup>15</sup> Cf. *Symp.*, III, 6.

<sup>16</sup> *Xen. Mem.* IV, II, 10. Cf. *Plato, Ion*.



weeping, and expressing fear and awe in sympathy with the poem, I am obliged to attend to such things. If I make them sit down weeping, I may laugh to think of the money I shall get: if I make them laugh, I shall have to cry for want of money."<sup>17</sup> The effect was heightened further by the fact that the rhapsodist spoke to large audiences, numbering at times we are told as many as twenty thousand.<sup>18</sup> Before the boy could read, then, he had very probably an acquaintance with the "Wrath of Achilles" and the other main narratives connected with the Trojan War either directly from the minstrel or the rhapsodist or indirectly from the recounting of these narratives in the home.

When the child could read, the Poems of Homer were given to him for they were thought to contain all that was necessary to make a well-balanced citizen.<sup>19</sup> When Niceratus is asked in Xenophon's Symposium, what knowledge he most prided himself in, he answered "My father, in his pains to make me a good man, compelled me to learn the whole of Homer's poems, and so it happens that even now I can recite the Iliad and the Odyssey by heart. . . ."<sup>20</sup> Protagoras, in Plato's Dialogue of this name, in outlining the education of the Athenian boy says: "And when a boy has learned his letters and is beginning to understand what is written as before he understood only what was spoken, they put into his hands the works of great poets, which he reads sitting on a bench at school; in these are contained many admonitions, and many tales and praises and encomia of ancient famous men, which he is required to learn by heart, in order that he may imitate or emulate them and desire to become like them."<sup>21</sup>

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<sup>17</sup> Plato, *Ion*, 535.

<sup>18</sup> Cf. Jebb, *Introd. to Homer*, Glasg., 1898, p. 79.

<sup>19</sup> Cf. Strabo I, 3; Plato, *Prot.* 325 E.

<sup>20</sup> Xen. *Symp.*, III, 5.

<sup>21</sup> *Prot.* 326.

The literature, then, at the disposal of the child was, it would seem, largely the Homeric Epics in which the goddesses contended for a trophy of beauty, the gods and goddesses contended by fair and foul means for the welfare of their individual favorites, heroes contended for captive maidens.

It has been urged by Plutarch in defense of Homer that "the recital and portrayal of base actions profits and does not harm the hearer, if the representation also shows the disgrace and injury it brings upon the doers."<sup>22</sup> This statement, we think, would not find general acceptance even if these base actions were performed by ordinary men. If these were the acts of heroes and gods the evil effects would be more dreaded. There is not a single line, we think, in praise of morality in the *Iliad* or the *Odyssey*. The epithets applied to the heroes in these Epics all portray strength, dexterity, courage, etc. Such words give the only concept of virtue; truthfulness, chastity, mercy or honesty never enter into the portrayal of the ideal man in the Homeric poems. Ability to "win out" replaces completely moral worth.<sup>23</sup>

#### GREEK ATHLETICS IN HOMERIC AND EARLY HISTORIC TIMES

The Homeric poems bear repeated evidence of the Greek love of competition. There is mention of games celebrated on various occasions such as the entertainment of a guest, the death of a hero, etc. And it would seem that the perfection and skill portrayed in the descriptions of the athletic contests in the *Iliad* and the *Odyssey* could not belong to a people beginning an athletic life. "The descriptions of the games in the *Iliad* could only have been written by a poet living among an athletic people with a long tradition of athletics, and such are the Achaeans."<sup>24</sup>

<sup>22</sup> Plut. on Ed. Transl. Super. Syracuse, 1910, p. 100.

<sup>23</sup> Cf. *Ibid.*, p. 186.

<sup>24</sup> Gardiner, *Gk. Athl. Sports and Fest.* Lond., 1910, p. 11.

There is a marked diversity of contests. The wooers make pastime for themselves with casting quoits and spears.<sup>25</sup> Then we have descriptions of foot-races, wrestling, boxing, throwing weights,<sup>26</sup> besides chariot races.<sup>27</sup> Euryalius, the Phaeacian, offends Odysseus by taking him for one unskilled in contests, a merchant perhaps. Odysseus resents the implication in the following words: "O stranger, basely thou speakest; as the fool of men art thou."<sup>28</sup> Odysseus entered the contests and outstripped all. Besides, he further shames the boastful Phaeacian by telling of the prowess of his youth and of his having contended with the gods themselves. He, moreover, speaks of a more remote past when men were more valiant and when men and gods commonly contended.<sup>29</sup> This would point to the tradition at least of a well-developed athletic life even before the grey-dawn of the Homeric age.

A detailed description of one of these contests is given in the eighteenth book of the *Odyssey* but the "classic" description is that of the funeral games of Patroclus, occupying almost all the twenty-third *Iliad*. Funerals were marked by athletic contests lasting at times for several days. The most splendid and varied were those celebrated in honor of Patroclus. Here the prizes were rich and, contrary to the usual custom, every competitor was given a prize. The prizes offered in these Homeric contests varied; a woman skilled in needle work, a mare in foal, a tripod, an ox-hide, etc. Usually only the successful candidate was rewarded but at times, as we noted above, every contestant was given a prize. Despite the frequent recurrence of these contests, it would seem that they were rather a spontaneous outgrowth of the play instinct with no compulsion, no previous special training

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<sup>25</sup> *Od.* IV, 626.

<sup>26</sup> *Od.* VIII, 160 ff.

<sup>27</sup> *Il.* II, 697; XXIII, 630; etc.

<sup>28</sup> *Cf. Od.* VIII, 166.

<sup>29</sup> VIII, 220 ff.



and on the whole, we think, no excess. Besides, the games were by no means general. When sports were held on an elaborate scale only the heroes contended.

#### ATHLETICS IN EARLY HISTORIC TIMES

When we pass beyond the shadowy Homeric period to the beginning of the historic age in Greece, we soon find regularly organized athletic festivals. These festivals for the most part seem to be connected with the worship of the gods and the games seem to have been but a development of the Homeric funeral games. "At Aegosthena there is a sanctuary of Melampus, son of Amythaon, and a small figure of a man carved in relief on a monument; and they sacrificed to Melampus and held a yearly festival."<sup>30</sup> Ancestor worship and hero worship appear from this to have preceded the worship of the gods and to have developed into it. Nowhere could we find a trace of anything but free and wholesome spontaneity with little or no organization in Greek athletics down to about 600 B. C.

We must infer from Pindar<sup>31</sup> and also indirectly from Homer that the Olympian Games existed in pre-Dorian times. "The antiquity of this sport at Olympia is confirmed by the discovery of a number of very early votive offerings, many of them models of horses and chariots, found in a layer that extends below the foundations of Heraeum. This temple was founded, it is said, by the people of Scillus some eight years after the coming of Oxylyus; and even if we cannot go as far as Dr. Dorpfeld, who assigns it to the tenth or eleventh centuries, there is no doubt of its great antiquity, and that the Scillunites were of an Arcadian and not of Dorian stock."<sup>32</sup>

From very early times women were not allowed to be present at the Olympian games. "It is a law of Elis to

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<sup>30</sup> Paus. transl. Frazer, I, 44, 8.

<sup>31</sup> Cf. Ol. XI, 64 ff.

<sup>32</sup> Gardiner, *Gk. Ath. Sports and Fest.* London, 1910, p. 41.

cast down from the mountain (Typaeum) any woman who shall be found to have come to the Olympic Games or even to have crossed the Alpheus on the forbidden days."<sup>33</sup> Only one woman, according to Pausanias ever attempted to be present at these contests. She disguised as a trainer, and brought her son to compete. Transported by his success, she threw herself over the barriers within which the trainers were enclosed and in so doing her sex was discovered. Her life was spared, but shortly after "they made a law that for the future trainers should enter the lists naked."<sup>34</sup> However, there was compensation made for this discrimination by holding games exclusively for women; these were the Heraea. These games come down to us like the Olympic games from the mists of prehistoric times.<sup>35</sup> The prizes offered in the Heraea were crowns of olive and a share of the heifer sacrificed to Hera. The victor further enjoyed the privilege of setting up statues of herself in the Heraeum.

The names of the victors in various athletic contests have been carefully preserved. The record of the victors in the Olympiads from 776 B. C., the date of the first historic Olympiad, is complete, though some critics are disposed to call into question the value of the early portion of the record. Previous to the sixth century before Christ there were other Panhellenic festivals, as we know: the Delphian, Nemean, and Isthmian. However, it was not until the sixth century that we find anything like organized athletics. We find Solon laying down laws for the conduct of the palaestrae and the gymnasia. Besides, this lawgiver offered public rewards for the winner in the contests. The Olympian victor was awarded five hundred drachmae and each of the victors in the other games was awarded one hundred drachmae.<sup>36</sup> Besides these material rewards, the Olympic victors were often

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<sup>33</sup> Paus., V, 6, 7.

<sup>34</sup> *Op. Cit.*

<sup>35</sup> Cf. Paus., V, 16.

<sup>36</sup> Plut. Solon, 23.

worshipped during their lifetime<sup>37</sup> and in some instances they were supposed to heal diseases and bring other aids to men. "I know many other places in Greece and in foreign lands where images of Theagines are set up, and where he heals diseases, and is honored by the natives."<sup>38</sup> This Theagenes was a very noted athlete who is said to have won no less than fourteen hundred crowns.<sup>39</sup>

Sparta and Athens and, indeed, every other Greek state seem to have provided for the physical training of boys. Sparta provided also that girls should receive practically the same physical training as the boys. Competition entered into all the work of the gymnasium and the palaestra and the various local festivals furnished an opportunity of testing the skill. Early in the sixth century, we find youths admitted as competitors in the Olympiad. Thus, rival states had an opportunity to test out the products of their training and all classes soon pushed into the athletic arena. Much time was now given to so-called professional training and athletics became a science everywhere except in Sparta. The Spartan was never allowed to employ a trainer and hence he soon dropped down from the high place formerly held in the great games.<sup>40</sup> Sparta, from that time forward, continued her policy of training primarily for effective warfare. The other states developed a highly organized system of scientific competition.

The old-time freedom completely died out of athletics during the latter part of the sixth and the early part of the fifth centuries. Henceforth, the athlete, in order to have any chance of succeeding, gave up his whole time to regulation of diet, exercise, massage, etc.

Critics of exaggerated athleticism were early found. One ground for criticism was this that the competitor for athletic fame had to abstain from any other kind of pur-

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<sup>37</sup> Hdt., V, 47.

<sup>38</sup> Paus., VI, II, 9. Cf. Luc. Deor. Concilium, 12.

<sup>39</sup> Paus., VI, II, 5.

<sup>40</sup> Cf. Aris. Pol. 1338b.



suit. This necessarily called forth the question, to what end?<sup>41</sup> Then, contrary to the usage of today, the athlete ate much. He was thus rendered, as they claim, torpid, effeminate and averse to war. Furthermore, specialization in any one kind of athletic pursuit exclusively developed one part of the body more than another, producing lack of proportion. The long-distance runner developed thick legs and a slender body; the boxer, broad shoulders and thin legs, etc.<sup>42</sup> Xenophanes of Kolophon is the earliest critic of athletics we can find, and he is followed shortly after by Euripides who vigorously denounces the athletic life; "Of countless ills in Hellas, the race of athletes is quite the worst . . . they are slaves of their jaw and worshippers of their belly. . . . In youth they go about in splendor, the admiration of their city, but when old age comes upon them they are cast aside like worn-out coats. I blame the custom of the Hellenes who gather together to watch these men, honoring a useless pleasure. Who ever helped his fatherland by winning a crown for wrestling, or speed of foot or flinging the quoit or giving a good blow in the jaw? Will they fight the foe with quoits or smite their fists through shields? Garlands should be kept for the wise and good and for him who best rules the city by his temperance and justice, or by his words drives away evil deeds, preventing strife and sedition."<sup>43</sup>

SISTER MARY KATHARINE, O. S. B.

Villa Scholastica,  
Duluth, Minn.

<sup>41</sup> Cf. Plato, *Laws*, VII, 807.

<sup>42</sup> Cf. Xen. *Symp.*, II, 17.

<sup>43</sup> Eurip. *Fragm. Autolycus* (Barnes Ed., 1-20.)

## CURRENT EVENTS

### THE CATHOLIC UNIVERSITY OF AMERICA

The twenty-fifth annual Commencement of the Catholic University was held on Wednesday, June 17. His Excellency, the Apostolic Delegate, presided, and the address to the graduates was delivered by Hon. Hannis Taylor, former Ambassador of the United States to Spain. Degrees were conferred on 126 candidates, including the Doctorate in Philosophy which was received by Sister Mary Katherine of the Order of St. Benedict.

From the introductory statement made by the Vice-Rector, Very Reverend George A. Dougherty, we select the following items as indicating the growth of the University within the past year.

The flourishing condition of the University, on its material side, is obvious even to the casual observer. But this is simply the outward manifestation of the progress that has been made in its organization and its academic activity. Thanks to the earnest interest of His Eminence, the Chancellor, and to the untiring efforts of the Rt. Rev. Rector, the year that is closing has been the most prosperous in our history.

There has been a steady advance in the number of students, with the result that we now have 400 students registered in the schools of the University, and, including the Summer School and the affiliated colleges, a grand total of 1,175. This increase in the number of students has naturally entailed a corresponding increase in the number of instructors, so that the teaching staff now includes 72 instructors and professors.

I take pleasure in announcing the following promotions and appointments:

Dr. Frank O'Hara has been advanced from the position of instructor in economics to that of Associate Professor of the same subject.

Rev. Dr. Patrick J. McCormick from instructor in Education to that of Associate Professor of same subject.

Dr. Francis J. Hemelt from instructor in English to Associate Professor of same subject.

Mr. George A. Weschler from instructor in Mechanical Engineering to that of Associate Professor of same subject.

The following instructors were appointed during the past year: Rev. Sigourney W. Fay, in Liturgy; Rev. Paschal Robin-

son, O.F.M., in Mediaeval History; Rev. Dr. Henry Schumacher, in Sacred Scripture; Rev. George M. Sauvage, in Psychology; Mr. James Hartnett, in English; Mr. Leo Behrendt, in German; Mr. Thomas H. Carter, in Electrical Engineering; Mr. M. X. Wilberding, in Mechanical Engineering, and Mr. Albert Bibb, in Architecture.

For the coming year, I wish to announce the appointment of Rev. Filippo Bernardini, S.T.D., Instructor in Canon Law; of Rev. Peter Guilday, Instructor in Ecclesiastical History; George J. Brilmeyer, in Biology; Mr. Henry E. McCausland, in Civil Engineering, and of Mr. Frank X. Burda, in Physics.

On the material side you have doubtless noticed various signs of improvement. I refer specifically to the new structure which is to serve as a Dining Hall and also as residence for graduate students. Quite near this building you will see the foundation now being laid for a Chemical Laboratory. This new building is by no means a luxury. It is a pressing necessity, arising out of the fact that the rooms in this Hall, hitherto occupied by the Department of Chemistry, are altogether inadequate. The University has found itself obliged to provide accommodation for the growing number of students who include chemistry in their course of study.

As an evidence of the expanding activity of the University, I am glad to inform you that Rev. Dr. William Turner, Professor of Philosophy in this University, and Editor of the Catholic University Bulletin, has consented, at the urgent request of Rev. Dr. Heuser, of Philadelphia, to assume the responsibility of editing the American Ecclesiastical Review. This publication, of vital importance to the clergy of the country, has been built up during the past years by the zeal of its founder and editor, Dr. Heuser, of the Archdiocese of Philadelphia. When, a short time ago, failing health obliged him to retire from the position of Editor, he selected Rev. Dr. Turner as the one man whom he judged capable of continuing this most important work. Needless to say, the Review will be conducted under its new editorial management on the highest lines in keeping with the needs of our American clergy.

Among other marks of distinction that have come to the members of the University during the past year, I single out with pleasure the fact that Dr. Daniel W. Shea O'Brien, Pro-



fessor of Physics in this University, presided at the meeting of the Association of American Universities, which was held in November last at the University of Illinois, Champaign, Ill. One might well say that this Association embodies the highest ideals of American education and it was, therefore, extremely gratifying that the position of Presiding Officer should have been held by a representative of the Catholic University.

In this same connection I would like to note that the Rev. Paschal Robinson, of the Franciscan Order, Instructor in Mediæval History in this University, was invited by the University of Oxford to deliver the principal address at the 7th Centennial Commemoration of the great Philosopher and Scientist, Roger Bacon, on June 9. There is thus established a link between one of the oldest universities of Europe and one of the youngest in the New World.

I have already spoken of the Holy Father's good-will with regard to the University; let me now add an item which will show another phase of his benevolence. Word has come to us that Rt. Rev. Mgr. Patrick J. Hayes, an Alumnus of this University, Chancellor of the Archdiocese of New York, has been elevated by the express will of the Holy Father to the dignity of the Episcopate. We extend to Monsignor Hayes our heart-felt congratulations, with the hope that in his new sphere of duty he will obtain that success which is the natural inheritance of each and every alumnus of the University.

I have thus presented in brief form the salient features of our progress during the past academic year. That much of this improvement is due to the professors and instructors of the University will be apparent to you all, and I am glad to express in the name of the Trustees and the Rector our cordial appreciation of what they have done.

I would mention especially their loyalty in coöperating with the Right Reverend Rector and of carrying out his designs for the development of the University. It has been a year of hard work; new problems have confronted us, unexpected tasks have been set before us, and I note with much gratification the willingness of every instructor in the University to do his share in solving these problems.

That the work has been well done is evidenced by the results as these appear in the Academic Degrees that are shortly to be conferred.

But there is a stronger expression of approval, and that from the highest source. The Holy Father, in view of the zeal, the efforts, and the practical success obtained by Monsignor Shahan, has been pleased to elevate him to the Episcopal rank. This well deserved promotion will afford great pleasure to the numerous friends of Bishop Shahan throughout the United States. From all sides there has come a unanimous expression of gratification, while within the University itself there is a general rejoicing both for the reward bestowed upon the Rector and for the honor therein implied to the whole University. Although the details of his consecration are not yet arranged, we all look forward with pleasure to the time when we, as professors and students, will be able to offer our congratulations to Bishop Shahan, our well-loved Rector.

In his name, for I am sure if he were present he would express the idea, I offer my sincere congratulations to the successful candidates for degrees, and I trust that each of them, as he leaves the University, will feel that he carries with him and that he is personally responsible for the good name of his Alma Mater from which he is about to receive the formal mark of Academic distinction.

The following is the list of graduates:

*In the School of the Sacred Sciences:—*

For the Degree of Bachelor of Sacred Theology (S. T. B.):

Rev. John Aloysius Connolly, New York City; Rev. Lawrence Jerome Costello, New York City; Rev. Thomas Joseph Davern, Sioux City, Iowa; Rev. James Charles Devers, Philadelphia, Pa.; Rev. William Walter Finley, St. Paul, Minn.; Rev. James Benedict Hebron, Altoona, Pa.; Rev. Andrew Aloysius Martin, Springfield, Mass.; Rev. Patrick Joseph Temple, New York City.

Students in Affiliated Seminaries:

Rev. Frederick Michael Gassensmith, C. S. C., Holy Cross Congregation; Rev. Patrick Joseph Haggerty, C. S. C., Holy Cross Congregation; Rev. Peter Edward Hebert, C. S. C., Holy Cross Congregation; Rev. Michael Ambrose Mathis, C. S. C., Holy Cross Congregation; Rev. James Joseph O'Brien, C. S. C., Holy Cross Congregation; Rev. Denis Aloysius O'Shea, C. S. C., Holy Cross Congregation; Rev. Francis Thomas Burns, The St. Paul Seminary; Rev. Norbert Caspar Hoff, The St.

Paul Seminary; Rev. Joseph Leo O'Neill, The St. Paul Seminary; Rev. Jacob Anthony Thiel, The St. Paul Seminary.

For the Degree of Licentiate in Sacred Theology (S. T. L.):

Rev. Matthew Freeman Clarke, Providence, R. I.; Dissertation: "The Influence of the Church on the Amelioration of Slavery in the Later Roman Empire."

Rev. John Xavier Murphy, Providence, R. I., Dissertation: "The Pedagogical Methods of the University of Paris in the Middle Ages."

Rev. Theodore Christian Petersen, C. S. P., Paulist Congregation; Dissertation: "A Critical Study of Psalm 109 (110)."

Rev. William Schmitt, Cincinnati, Ohio; Dissertation: "The Concept of Natural Man."

*In the School of Law:—*

For the degree of Bachelor of Law (LL. B.):

John Dunn Brennan, Jr., Pleasant Mount, Pa.; John Joseph Burke, East Hartford, Conn.; Vernon Aloysius Coco, Marks-ville, La.; John Anthony Colmey, Canandaigua, N. Y.; Maurice Vincent Cummings, Olyphant, Pa.; Charles Lacey McClaskey, Bloomfield, Ky.; Dennis Michael McDonough, Dover, N. H.; Thomas Grover O'Neill, Washington, D. C.; Martin Joseph Parker, Waterbury, Conn.; James Milton Schaller, Newark, Ohio.

*In the School of Philosophy:—*

For the degree of Bachelor of Philosophy (Ph. B.):

Samuel Michael Shay, Merchantville, N. J.

For the degree of Bachelor of Arts (A. B.):

Henry Queen Brooks, Brookland, D. C.; John Adams Helderfer, Baltimore, Md.; Richard Michael Kyle, Fish House, N. J.; John Herbert Linehan, Glen Falls, N. Y.; William Francis McGrail, Cambridge, Mass.; William Anthony Ward, New York City.

For the degree of Master of Arts (A. M.):

Rev. James Joseph Barry, Wichita, Kansas; Dissertation: "The Function of the State in Charity."

Rev. John Joseph Featherston, Scranton, Pa.; Dissertation: "The Socialist Press."

Rev. William Walter Finley, St. Paul, Minn.; Dissertation: "Instruction in Sex Hygiene in the Public Schools."



Stephen Edward Hurley, Fairmont, N. Dak.; Dissertation: "Is the Constitutional Convention a Menace to the American State?"

Rev. Thomas Louis Kelley, Lincoln, Neb.; Dissertation: "A Study of Materialism."

Brother Philip, Ammendale, Md.; Dissertation: "Motives in Education."

Joseph Schneider, Brookland, D. C.; Dissertation: "Naturalization in the United States."

*In the School of Letters:—*

For the degree of Bachelor of Arts (A. B.):

Leo Henry Bartemeier, Muscatine, Iowa; William Cornelius Cronin, Boston, Mass.; Joseph Frederick Gunster, Scranton, Pa.; Edward Peter Kern, Chicago, Ill.; Patrick Francis Kirby, Sioux Falls, S. Dak.; Daniel William Murphy, Amesbury, Mass.

For the degree of Master of Arts (A. M.):

Leo Behrendt, Washington, D. C.; Rev. George Raphael Carpentier, O. P., College Imm. Conception; Rev. Lawrence Jerome Costello, New York City; Francis James Fleming, Scranton, Pa.; Charles Philip Foley, Springfield, Mass.; Rev. David Ramos, O. F. M., College of the Holy Land.

*In the School of Sciences:—*

For the degree of Master of Arts (A. M.):

Aloysius John McGrail, Cambridge, Mass.

For the degree of Bachelor of Science in Architecture (B. S. in Arch.):

Everett Stanton Beal, Jr., Washington, D. C.; Charles Jabel Robinson, Washington, D. C.

For the degree of Bachelor of Science in Civil Engineering (B. S. in C. E.):

August Joseph Bohn, Washington, D. C.; Thesis: "Design for Grade Crossing Elimination at Bennings, D. C."

John Alexander Currin, Baltimore, Md.; Thesis: "Design of Sewage Disposal Plant for Rockville, Md."

Harold Augustus Swift, Scranton, Pa.; Thesis: "Design of Sewer System for Rockville, Md."

Henry John Waldeck, Warren, Ohio; Thesis: "Design of Three Hinged Arch Roof for Drill Shed."

\*John Thomas Welsh, Philadelphia, Pa.; Thesis: "Design of a Highway Bridge."

For the degree of Bachelor of Science in Electrical Engineering (B. S. in E. E.):

Frank Xavier Burda, San Antonio, Texas; Thesis: "The Nature, Determination, and Occurrence of Iron Loss."

Thomas Ryder Lannon, Jacksonville, Florida; Thesis: "Engineering Preliminaries for an Electric Railway between Brookland, D. C., and Takoma Park, Md."

Alberto Ludovic Maillard, Trinidad, B. W. I.; Thesis: "A Discussion of a Method of Distribution of Electrical Power over the Campus of the Catholic University of America."

Ernest Augustus Valade, Randolph Center, Vt.; Thesis: "Engineering Preliminaries for an Electric Railway between Brookland, D. C., and Takoma Park, Md."

For Certificate of Proficiency in Architecture:

\*William Wirt Turner, Barboursville, W. Va.

*In the Catholic Sisters College:—*

For the Degree of Bachelor of Arts (A. B.):

Of the Sisters of St. Benedict:—Sister Joseph, Guthrie, Oklahoma.

Of the Sisters of Charity:—Sister Mary Clementine, Greensburg, Pa.; Sister Mary Gervase, Halifax, N. S.; Sister Mary Rosaria, Halifax, N. S.

Of the Sisters of Charity of the Blessed Virgin Mary:—Sister Mary Lamberta, Dubuque, Iowa.

Of the Sisters of Charity of the Incarnate Word:—Sister Mary Amabilis, San Antonio, Texas.

Of the Sisters of Divine Providence:—Sister Mary Andrea, Newport Ky.; Sister Mary Aquin, Newport, Ky.; Sister Ida Catharine, Newport, Ky.

Of the Sisters of St. Francis:—Sister Marie Antoinette Stella, Niagara, N. Y.; Sister Constantia, Buffalo, N. Y.; Sister De Pazzi, Buffalo, N. Y.

Of the Gray Nuns of the Cross:—Sister Mary Imelda, Buffalo, N. Y.

Of the Sisters of the Holy Humility of Mary:—Sister Mary Bernadine, Lowellville, Ohio.

Of the Sisters of St. Joseph:—Sister Mary Leonilla, St. Louis, Mo.; Sister Rose of Lima, Troy, N. Y.

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\*Conferred February 10, 1914.

Of the Sisters of St. Mary:—Sister Aloysia, Lockport, N. Y.; Sister Mary Catharine, Lockport, N. Y.; Sister Mary Louise, Lockport, N. Y.

Of the Sisters of Mercy:—Sister Mary Bernadine, Cincinnati, Ohio; Sister Mary Catharine, Hartford, Conn.; Sister Mary Pierre. Wilkes-Barre, Pa.; Sister Mary Regina, Cincinnati, Ohio; Sister Mary Rose, Chicago, Ill.; Sister Mary Rosina, Hartford, Conn.

Of the Sister Servants of the Holy Ghost:—Sister Dominica, Techny, Ill.

Of the Sisters Servants of the Immaculate Heart of Mary:—Sister Maria Alma, West Chester, Pa.; Sister Maria Concepta, West Chester, Pa.

Of the Ursuline Nuns:—Sister Mary Bernard, Cincinnati, Ohio; Sister Hildegard, Rome, Italy; Sister Mary Magdalen, Cleveland, Ohio.

For the Degree of Master of Arts (M. A.):

Of the Sisters of St. Benedict:—Sister Mary Paul, Duluth, Minn.; Dissertation: "Dreizehnlinden als epische Dichtung."

Of the Sisters of Charity of the Blessed Virgin Mary:—Sister Mary Basiline, Dubuque, Iowa; Dissertation: "Educational Value of the Aesthetic among the Egyptians." Sister Mary Crescentia, Dubuque, Iowa; Dissertation: "The Philosophy of the Beautiful and Educational Ideals." Sister Mary Regina, Dubuque, Iowa; Dissertation: "The Psychological Principle of Preparation Anticipated in the Teachings of Christ and His Church."

Of the Sisters of Charity of the Incarnate Word:—Sister Mary Kevin, San Antonio, Texas; Dissertation: "Erasmus and Vives on the Education of Women."

Of the Sisters of Divine Providence:—Sister Callista, San Antonio, Texas; Dissertation: "Personality as a Factor in Education." Sister Immaculata, San Antonio, Texas; Dissertation: "The Attitude of the Athenian Philosophers toward Democracy." Sister Mary Pia, San Antonio, Texas; Dissertation: "The Educational Aspect of the Principle of Pleasure in Early Christian Education." Sister Mary of Providence, San Antonio, Texas; Dissertation: "Origin and History of the English Sonnet."

Of the Gray Nuns of the Cross:—Sister Vincent de Paul, Buffalo, N. Y.; Dissertation: "St Augustine's Theory of History."



Of the Sisters of St. Joseph:—Sister Mary Louise, Concordia, Kansas; Dissertation: "Growth and Development."

Of the Sisters of Mercy:—Sister Mary de la Salle, Manchester, N. H.; Dissertation: "The Expression of Thought Relationships by Position." Sister Mary Eulalia, Wilkes-Barre, Pa.; Dissertation: "The Philosophical Culture of the XIII Century."

Of the Sisters of Providence:—Sister Agnes Clare, St. Mary of the Woods, Ind.; Dissertation: "The Place of the Excursion in Wordsworth's Development as a Poet." Sister St. Aloyse, St. Mary of the Woods, Ind.; Dissertation: "The Principle of Authority in the Educational System of St. John Baptist de la Salle." Sister Francis Helen, St. Mary of the Woods, Ind., Dissertation: "Historical Bases of the Main Educational Principles of Fenelon's Essay *The Education of Girls*." Sister Mary Genevieve, St. Mary of the Woods, Ind.; Dissertation: "Positive Versus Negative Method in School Discipline." Sister Ignatia, St. Mary of the Woods, Ind.; Dissertation: "A Revision of Primary Methods." Sister Mary, St. Mary of the Woods, Ind.; Dissertation: "The History of Repetition as an Educational Factor in Imparting Abstract Knowledge." Sister Mary Ignatia, St. Mary of the Woods, Ind.; Dissertation: "The Cultural Value of Religion in the Development of the Child."

Of the Sister Servants of the Immaculate Heart of Mary:—Sister Mary Leo, Scranton, Pa.; Dissertation: "The Relation of Principle to Method in Education." Miss Mary Agnes Cannon, Buffalo, N. Y.; Dissertation: "The Education of Women in the Italian Renaissance."

For the Degree of Doctor of Philosophy (Ph. D.):

Of the Sisters of St. Benedict: Sister Mary Katharine, Duluth, Minn.; Dissertation: "Some Motives in Pagan Education Compared with the Christian Ideal."

#### THE CATHOLIC EDUCATIONAL ASSOCIATION

The Eleventh Annual Convention of the Catholic Educational Association was held this year at Atlantic City, N. J., from June 29 to July 2. The opening Pontifical Mass was celebrated by the Most Reverend Edmund Prendergast, Archbishop of Philadelphia. The Right Reverend James A. McFaul, D. D., Bishop of Trenton, preached the sermon. He emphasized the need of religious instruction in education. In the course of his remarks he referred to the address that he gave

at St. Francis' Xavier's College, New York City, some three years ago, and said that he had no apology to offer for the statements then made which were criticized and misquoted by the press. He had prepared his data very carefully and had verified every statement made on that occasion. Those who had studied the trend of instruction in American universities, he said, had agreed with him in regard to the erroneous doctrines there taught by the professors. The most sacred beliefs were called in question; morality was considered an unstable thing that changed with the fashions of the season; democracy was considered a failure; religion could and should be changed according to one's whims; these were the doctrines that he had criticized in his speech and he wished now even more emphatically to reiterate them. Only in religious education would be found a solution for many of the difficulties and problems that face the nation.

Although the Sisterhoods were not as well represented as in previous years, the attendance was large. More papers were read than at any previous convention. According to the report of the secretary, there are now 1,742 members in the Association; this includes not only single memberships, but also institutions of learning. In the Association there are 15 seminaries, 85 colleges for men, 6 colleges for women, and 54 academies.

The following resolutions were adopted by the Association:

#### RESOLUTION OF THANKS

The Catholic Educational Association assembled in Atlantic City in its eleventh annual convention desires to express its appreciation of the efforts of all those who have labored so earnestly to make this convention a success. We wish to thank Rt. Rev. James A. McFaul, D. D., Bishop of Trenton, and His Grace, the Most Rev. Edmund Prendergast, D. D., Archbishop of Philadelphia, for their cordial reception to our delegates and their substantial interest in our proceedings. We tender our thanks also to the Reverend Clergy, the Religious Communities, the local communities of the Diocese, and the Augustinian Fathers of St. Nicholas Church for their generous provision of facilities for the meeting of this Association. We are grateful to the Catholic press of the country for the notices calling attention to and reporting the meetings; also to the press of the city for bringing the work of this convention to the attention of the public.

## GENERAL RESOLUTIONS

We return thanks to our Holy Father for his blessing bestowed each year on this gathering of the Catholic educators of the United States.

As there can be no education worthy of the name that excludes religion, it is to be regretted that in our country, primary, intermediate and higher education is imparted without reference to religious training. We note with pleasure that many prominent educators, not of our Faith, are demanding a remedy for this condition.

We rejoice in the rapid growth of Catholic colleges for women, and exhort Catholic parents to send their daughters to those institutions where womanly virtues are developed under Catholic influence.

As state and sectarian universities do not seem fitting places for members of religious communities of women to prepare for college and high school work we congratulate our Catholic universities and colleges for their zeal in providing courses in education and for opening summer schools where women, and especially those of religious communities, may be taught.

As there is a growing demand for trained social workers and works of charity are becoming more complex and difficult, we view with pleasure the opening of classes of sociology and economics in some of our Catholic colleges and seminaries.

Since we regard the teaching of sex-hygiene in the schools as detrimental to morality and since lectures on this subject given in some schools were so vile that they were excluded by law from the mails of the United States, we urge Catholics in every part of the country to oppose the teaching of sex-hygiene in schools of their communities.

We deplore the frequent introduction upon the stage of sex plays and extend our sympathy and coöperation to the movement in New York of listing those plays that are proper and encouraging Catholic people not to frequent plays where Christian virtue is derided or endangered.

While people of every faith and nationality are welcomed to our land of liberty we do not believe that Ernesto Nathan, who was responsible for the unjust elimination of religious instruction from the schools of Rome, and who has always manifested bitter hostility towards our Holy Father, the Pope, is



the proper commissioner of Italy to the Panama-Pacific Exposition.

There were few changes in the list of officers. Rt. Rev. Mgr. T. J. Shahan, D. D., Rector of the Catholic University, was re-elected President General, and Rev. Francis Howard, Secretary General. In the College Department, Rev. M. A. Schumacher, C. S. C., Vice-President of Notre Dame University, was elected President in place of Very Rev. J. F. Green, O. S. A., of Chicago, Ill., who had held the position for two years; Very Rev. B. P. O'Reilly, S. M., of Dayton, Ohio, was elected Vice-President, and Very Rev. J. P. O'Mahoney, C. S. V., of Bourbonnais, Ill., Secretary. In the Seminary Department the new officers are Very Rev. J. B. Peterson, Ph. D., of Boston, Mass., President; Very Rev. H. T. Drumgoole, D. D., of Overbrook, Pa., and Very Rev. E. R. Dyer, S. S., D. D., of Baltimore, Md., members of the General Executive Board. In the Parish School Department the Rev. J. A. Dillon, of Newark, N. J., was chosen President, and Rev. Joseph F. Smith, of New York, and Brother John Waldron, S. M., of Clayton, Mo., members of the General Executive Board.

#### AWARDS OF KNIGHTS OF COLUMBUS SCHOLARSHIPS

Forty-one candidates were successful in the examination, held May 14, for the Knights of Columbus Graduate Scholarships at the Catholic University. These scholarships were made possible by the gift of five hundred thousand dollars to Cardinal Gibbons in January of this year, for the purpose of training in graduate work a large number of promising young students. The examinations were held in twenty-five state centers and in each case were presided over by an official of the Order. The results were communicated to the Rector and Senate of the University, acting on whose advice Cardinal Gibbons has adjudged the scholarships as follows:

Jackson Joseph Ayo, Bowie, La.; Leo Henry Bartemeier, Muscatine, Iowa; Thomas Howard Bartley, Vergennes, Vt.; Edgar Allen Bergholtz, Buffalo, N. Y.; Basil Thomas Bonnot, Canton, Ohio; Staunton Edward Boudreau, Chicago, Ill.; Clarence Joseph Bourg, Thibodaux, La.; John Patrick Burke, Chicago, Ill.; Joseph Patrick Burke, Nashua, N. H.; Walter Frederick Cahir, Cambridge, Mass.; Esmonde Hughes Callahan, Augusta, Ga.; Virgil Francis Christen, Ferguson, Mo.;

Francis Xavier Coughlin, Watertown, N. Y.; William G. Dooley, Chicago, Ill.; John Thomas Drury, E. Lynn, Mass.; Benjamin George Du Bois, Troy, N. Y.; Frank H. Fannon, Alexandria, Va.; Francis James Fleming, Scranton, Pa.; Robert John Garland, Chicago, Ill.; James Vincent Giblin, Providence, R. I.; William John Haggerty, Chicopee, Mass.; Ignatius A. Hamel, Crookston, Minn.; Martin Aloysius Higgins, South Denver, Colo.; Stephen Edward Hurley, Fairmont, North Dakota; Thomas R. Lannon, Jacksonville, Fla.; Arthur John Lewis, Whitman, Mass.; Francis Edward Litz, Baltimore, Md.; Charles Lacey McClaskey, Bloomfield, Ky.; Joseph Jerome McConville, Scranton, Pa.; James Joseph McGovern, Providence, R. I.; Fergus James McOsker, Providence, R. I.; Arthur James Mannix, Winthrop, Mass.; John Frank Martin, Oklahoma City, Okla.; James M. Moore, Watertown, Wis., William Joseph Murphy, Bronx, New York City; John Francis Regis Noel, Lewiston, Pa.; Louis Long Aloysius Roberts, Clinton, Ind.; Francis James Rooney, St. Mary's, Kans.; Henry William Shay, Fall River, Mass.; Cornelius Philip Shea, Madison, Wis., and Joseph Henry Weiler, Bellevue, Ky.

The successful students are free to pursue a course of three years' research work at the University, leading to the degree Doctor of Philosophy. If they like to stay a shorter time, they may obtain the Master's degree in Arts, Letters, Science, Philosophy or Law. Each scholarship is worth four hundred dollars and carries with it room, living, and tuition at the University during the allotted period. In anticipation of this considerable increase of research students, a fine commodious building has been projected and partly finished. It has rooms for forty-five students and contains a noble dining hall, capable of accommodating four hundred, also a large and convenient library. The entire building was occupied by the teaching Sisters who attended the Summer School.

The successful candidates represent twenty-three states and are quite evenly distributed over the different sections of the Union. All are college graduates, some of them of several years' standing and it is expected that these pioneer beneficiaries of the splendid educational generosity of the Knights of Columbus will in due time shed great credit on the Order.

PATRICK J. McCORMICK.

## REVIEWS AND NOTICES

**American Literature**, by William J. Long: Ginn & Co., Boston, 1913; pp. xxi.—481.

A survey of Dr. Long's "American Literature" will prove that the author has not only realized his aim, which is "to present an accurate and interesting record of American literature from the Colonial period to the present time and to keep the record in harmony with the history and spirit of the American people," but has done so, with such an originality and virility, that go far toward making this volume one of the few standard works on the subject of American literature.

One of the noteworthy features of the volume as a text-book is the admirable manner in which the principles of correlation and apperception have been embodied. Each of the five sections into which the volume is divided opens with a most interesting survey of the period, under treatment. This provides a proper setting, a peculiar local coloring and an appeal to the student's previous knowledge, with the beneficial effect that the text is not presented as an isolated branch of knowledge. On the contrary, the social sciences of history, civics and sociology have been so blended and interlaced at every step, that each author and poet becomes an integral part of our national life as well as of our national literature. The effect of this for the student's mental development is one of reciprocal activity, *i. e.*, each new item of knowledge presented by such a text-book, becomes a vital part of the mental content, by modifying and being modified by the already possessed knowledge of the student.

From this aspect as well as from others, such as his admirable disregard for sectional and party lines and his insistent endeavors in presenting our literary history in its different reflections of the same national life and spirit, the volume before us, can rightly be regarded as one of the best of our college text-books of American literature.

His charming style, his choice diction, the impartial soundness of his literary criticisms, that of Poe for example, are other elements that contribute to the importance and attractiveness of the volume. These alone will be most effective in



stimulating the pupil or general reader to go deeper into the sources of literary history, the works of literature themselves.

The resume at the close of each chapter, the excellent bibliographies and the suggestive indexes of readings together with the topics for discussion and research are additional elements that make the book not only one of literary worth but one of great practical utility.

LEO L. McVAY.

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**Alma Mater and Other Dramas**, by M. S. Pine. Munder-Thomson Press, New York and Baltimore, 1913; pp. 254.

The drama as an educational institution is a factor of inestimable value. Psychologically considered, it is a concrete embodiment of the principle of expression, which the school may utilize to free the pupil from the danger of becoming merely passive in the work of the classroom. It is a well-established conviction that a child cannot be given a mastery of any science through books or lectures alone. This is as true for literature, history and the social sciences as it is for any of the physical sciences. In the former no more than in the latter will the materials become a part of the student's mental life if the law of motorization be ignored. Every impression tends toward appropriate expression. In theory at least by the majority of teachers today, it is recognized that a pupil cannot fully appreciate an emotion, virtue or any other quality of mind or heart if it does not become an integral part of his own subjective life. To fully understand patriotism we must live and act the part of a patriot. Charity unperformed is a flower that never blossoms and sympathy unexpressed neither ennobles nor relieves. From every point of view and in every phase of scientific truth it is clear that the principles of expression finds its place and its utility.

It is this principle that gives the drama its chief value and importance in school-life. It is likewise this same principle that seems to have been the guide and director of the Author in the formation and presentation of these "Little Dramas—written for occasions, almost on the spur of the moment" as the writer describes them in her introduction.

Each of the eight dramas, which constitutes the volume, has something of special worth, uniquely its own. "Alma Mater," a

vivid portrayal of the rise and struggle of a Catholic college, now playing with grace her noble part in the field of education and

“Thus adorned with blessings rare,  
March down the future vistas fair,  
Leading her dear ones, with a mother’s love  
To Wisdom’s Self, Their God above.”

is an excellent example of how the psychology of the virtues and vices can be presented concretely. “Hermione” and “Hearts of Gold” are not only good in plot and execution but in displaying how the drama may be employed to teach, in an effective manner, a moral or historical lesson. The peculiarly Catholic tone of “Hearts of Gold” is worthy of special notice. The spirit of Catholicism, under one or other of its aspects, forms the basis of the next few dramas. In “The Church’s Triumphs,” it is pictured for us as the true source of strength of the Church, viewed as Our Holy Mother. “The Angel’s Meeting” depicts, in a praiseworthy manner, the part this spirit plays in the various stages of civic life and progress. From a liturgical point of view are we made to recognize this same spirit in the sweetly written little “Star of Bethlehem.” In “The Angel’s Feast” we see the effects of the spirit of Catholicism on the individual. The source of this last-mentioned production was the saintly life of one, whose career of half a century, rendered enduringly helpful by being interwoven with the lives of her companions in the convent, was spent for “the uplifting of the race to higher spiritual levels.”

The entire work is full of suggestions that will find classroom application in the departments of history, literature and religious teaching. The volume is highly attractive in form and binding. The latter is especially well done.

LEO L. McVAY.

**Longmans' Class-Books of English Literature.** "Literature Selections from Newman": Introduction and Notes by a Sister of Notre Dame. Crown 8vo. Longmans, Green & Co., London, 1913; pp. xv + 210. 50 cents.

Cardinal Newman's works constitute one of the richest repositories of truth we have in the vernacular. But solidity of doctrine and nobility of thought are not alone the elements which make Newman the greatest of English writers. His incomparable style and diction, the media through which he has left to posterity the fruits of years of experience and erudition, are the other factors which give to Cardinal Newman the unquestioned right to the title, Peer of our English Men of Letters.

A complete study of this versatile writer is one of the best means of laying a well-rounded basis for intellectual and literary ability. Whatever aids in this process is worthy of great praise. In the volume before us, by the judicious selection that has been made, both the style and thought of Newman have been presented in such an attractive manner that the aim of the compiler seems to be realized, viz., "to induce the reader to seek for the perfected beauty of the gem in its setting."

As a text-book for academic English, this little volume has much that commends it. The selections are happy, in matter and length. The notes as regards simplicity and copiousness are all that is essential for a properly prepared text-book. The introduction is exceptionally good.

The twofold effect of the volume for the pupil will be to give him a relish for readings of the best type, and through the first effect, the second will be actualized, viz., the ability to express his own thoughts in a style that is pleasing and forceful as well as clear and attractive.

LEO L. McVAY.



# The Catholic Educational Review

OCTOBER, 1914

## “VOCATIONAL GUIDANCE” TO THE PRIESTHOOD

The purpose of these few paragraphs is, first, to serve as an illustration of the difficulty of successful vocational guidance, and, secondly, to offer suggestions for the improvement of vocational guidance as applied to the priesthood, which may, with the necessary changes, be applied to the religious state in general.

“Vocational Guidance” is a question of the day. Efforts are even made to introduce regularly certificated “vocational counselors” into the vast and complicated educational machinery, down as far as the elementary grades. “But the light shed on this subject is mostly darkness,” says an authority in educational affairs, and another insinuates that “under the guise of progress this is retrogression.”\* In a general way it may be said that in whatever line of human activity there is real need of vocational training, there vocational guidance in one form or other has never been and never will be wanting.

To guide to a vocation generally amounts to guiding to an education or preparatory training necessary or useful for that particular vocation. Hence the cry for vocational schools where preparatory vocational training may be gotten, and the insistence on vocational guidance

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\*NOTE.—James M. Greenwood and President Butler in *EDUCATIONAL REVIEW*, May, 1914.

in order to turn into such schools the proper material for successful work. At the last two meetings of the Catholic Educational Association, in the discussion of the curriculum, there was proposed a classification of our boys, with reference to their diverse life purposes, into five different groups, to serve as a basis for a differentiation of the courses of study. First in the first group are "those who are called to the priesthood." No doubt, they are mentioned first chiefly on account of the superior dignity of the priesthood. However, the thought may not have been far off, that, owing to a seemingly well-defined theory of selection and an experience of centuries in clerical training, the vocational guidance of those who are "called to the priesthood" is, relatively, an easy matter.

There is no training so distinctly vocational as clerical training in the Catholic Church. The "*sacerdos in aeternum*" gives it a character all its own. And nowhere has vocational guidance been exercised more than in the selection of candidates for the priesthood. The experience of the Catholic Church in this country with regard to vocational guidance and training for the priesthood ought to make Catholic educators especially proceed with extreme caution in the matter of introducing vocational training in other departments. To be really successful, vocational guidance may not extend merely to the training school for a vocation, it must result in an enduring exercise of that vocation. Ere long we may expect glowing accounts of the number of children successfully guided into vocational schools, but we shall have to wait a long time before we get reliable figures telling us the number of those who faithfully practice the vocation they have been guided into.

Has vocational guidance to the priesthood been successful? Yes, and no. Yes, because the Church has, in general, never lacked the number of priests necessary for her essential needs. No, because only a slender

minority of the candidates for the priesthood succeed in reaching their goal. The general impression seems to be, that, if all goes well, about one-third of the boys who begin to “study” for the priesthood see the day of their ordination. A better method of vocational guidance, a more judicious selection of candidates for the priesthood, if such be possible, would necessarily reduce the percentage of loss of candidates, and the resulting loss of funds.

If I am to give prudent counsel to a boy about a particular vocation, I must know a good deal, not only about that vocation itself, but also about the preliminary training to which he must submit, and the causes that may bring about his failure.

#### CAUSES OF DEFECTION

1. Many boys proposed as candidates for the priesthood are intellectually unfit for the studies required of them. In such cases, whenever the expense of their education is defrayed, not by the parents or private benefactors, but out of trust funds, it is an offense against justice and economy to keep such candidates longer than is required to give them a fair chance to prove their ability.

2. Unresponsiveness to necessary influences brought to bear upon them is another fruitful cause of the untimely ending of the career of candidates for the priesthood. A boy who in any direction is not sufficiently responsive to legitimate influences, does not prove himself worthy of a call to the priesthood.

3. Some boys begin to study, or intend to begin, who would be refused by the most reckless life insurance company as undesirable risks. Whom a conservative life insurance company refuses, the dispenser of a trust fund must refuse, or dismiss.

4. Many defections in the ranks of candidates are due to home influences. The home training of some has been



so defective that college authorities must despair of remedying it sufficiently. This point is doubly important on account of our long summer vacations when some boys are forced to reenter an atmosphere which is bound to undo to a great extent what they have grown accustomed to during nine months of schooling.

5. Sometimes a student gives up studying for the priesthood in disgust or anger on account of real or imaginary injustice, unfairness, lack of tact or skill on the part of one or more of his superiors or teachers. Such cases are comparatively rare. After all, clerical students are kept aware of the necessity and meritoriousness of humiliation and submission sufficiently well to induce such as are really determined to become priests to suffer readily even a little injustice for the sake of the priesthood.

Of 103 boys who were admitted into the Josephinum during the last seven years and who within this time have disappeared from our student list, 46 were dropped because they failed to satisfy our requirements in studies; 7 were dismissed for offenses against discipline; 9 left on account of ill health; 2 died; 39 quit studying in the Josephinum of their own free choice; of these 39, 9 apparently found college life in the Josephinum no longer agreeable on account of frequent friction with discipline, 7 on account of bare sufficiency in studies, 8 left within two weeks after they had been admitted, 15 for reasons not altogether apparent. Lack of application, serious offenses against discipline, continual friction with their superiors, and the unknown reasons of some who quit of their own accord, will in a number of cases be owing to evil vacation influences, and in just as many to undue influence by parents or others who persuaded a boy to begin or continue his studies against his will, or with a certain willingness to be coaxed into the priesthood.

PROCESS OF ELIMINATION

The elimination of the unfit works for the preservation of the rest. Since it is certain that a great number of those who begin will drop out anyway, we ought to eliminate the unpromising as soon as possible. This process of elimination might, and to a great extent must, be conducted according to the following lines.

No man has a right to the priesthood before his ordination. No man is to be ordained unless by reason of the right intention, moral integrity, and sufficient knowledge, he gives solid promise of becoming a good priest.

The priesthood is not the only religious state. A boy or young man aspiring to Christian perfection need not become a priest; if he is judged unfit to try or to continue as a candidate for the priestly state, and if properly instructed about the highly meritorious and necessary work to be done in the various brotherhoods in the Catholic Church, he will not, if his desire for a more perfect life is genuine, refuse to seek admission into one of them. Free as he is to remain in the world, so is he free to embrace any religious state.

The superiors of clerical schools must be imbued with the conviction that God is using their frailty to pronounce judgment on the fitness of candidates for the priesthood, and that they must prepare for the day when they are called upon to answer that momentous question: “Do you know that they are worthy?” Religion and economy demand of them that undesirable candidates be eliminated as soon as possible, and to dismiss with inexorable decision at least before that fatal day, if human frailty does not permit them to respond to the bishop’s query with a positive “yes.”

“By their fruits you shall know them,” the candidates for the priesthood. And their fruits are not to remain hidden behind the impenetrable foliage of false humility, nor within the dark soil of possible ability which may allow them to mature, but far too late in the season.

The fruits most easily judged are those ordinarily less influenced by the caprices of the human will or the mysterious ways of divine grace, namely the fruits of mere intellectual ability. Intellectual ability is the condition of sufficient knowledge, a requirement for lawful ordination. A candidate, therefore, who lacks sufficient intellectual ability must be eliminated because he does not, to the dispenser of funds, at least, give solid promise of acquiring the sufficient knowledge.

A boy is admitted into a preparatory seminary because those who recommend him claim that he possesses the necessary ability. The boy himself, and nobody for him, must prove his ability, and he must be told, in terms most definite, that this is expected of him. His work must become purposeful from the very beginning. He must be forced to show his colors without delay, and he must be given a chance to do it. His first year's work ought to be quite as strenuous and exacting as that of any year of the whole course, so that if he does demonstrate his ability he realizes at the same time that to be a candidate for the priesthood means to work, and if he fails to prove his ability that he may be eliminated at the end of the first year without further financial loss to the institution, and leaving him free to make himself useful in some other calling. If in spite of earnest application during his first year, a student shows genuine lack of intelligence in any respect, in case he is retained, he is bound to lose ground continuously, the distance between him and the more intelligent students increasing in growing proportion. He must either be advanced, making a farce of honest promotion; or be made to repeat a year or two or more: a blow at prudent economy; or be dismissed, even at the risk of a mistake.

The second point candidates for the priesthood have to demonstrate is their moral integrity, which is intimately allied to the necessary right intention. Accord-



ing to the experience of ages, “as the twig is bent, the tree inclines.”

A boy who wants to be a priest is expected to have that desire or, rather, determination, genuine to the core, and he does well from the very beginning of his career to prove it. For his enlightenment and encouragement, placed there early by his pastor and his college superiors, he must see before him the nature of the Catholic priesthood, its origin and purpose, its duties and trials, its consolations and rewards. Once in the college, the frequent reception of the Sacraments, retreats and pious exercises, the kind severity of watchful discipline, the edifying example of his fellow students and superiors, above all the sufficiency of divine grace for his present vocation:—they all combine to help him preserve the fullest moral integrity and to keep alive and augment in him an earnest desire for Christian perfection and the exercise of sacerdotal functions. Amid his little and greater trials,—which ought to be augmented systematically rather than be diminished—he ought to see before him in bold inscription: “THE PRIESTHOOD IS WORTH IT,” worth a thousand times all the labor, the obedience, the mortifications, and the humiliations, which his miserable self is able to offer for it. He must be eager to plunge into the fire of probation in order to find out early whether he has enough iron in his will for obedience, humiliation, chastity, self-denial in every direction. Coaxing onward an “aspirant” is an unworthy proceeding.

The candidate for the priesthood must know what he is to do to preserve his moral integrity and how he is to prove his right intention. He must know that general responsiveness is the criterion according to which he will be judged. General responsiveness includes anything and everything whereby he may, before God and man, prove himself fit for a call to the priesthood. Responsiveness must be positive, not merely negative. A candidate

who tries to console himself with expressions such as these: "I will not overwork myself, Good enough for me, As long as I pass, They never caught me, They cannot prove anything against me," is offering a dangerously weak argument for a right intention. How different to hear one say: "This is what I am; this I can do; this I have done; now judge for yourselves: Am I fit to become a priest? Will you allow me to enter the sanctuary?" If we could only teach our boys the humble ostentatiousness of little children. If we could only teach them to keep the transparency of their nothingness undefiled by selfishness and unstained by vain glory, so that the light of divine grace working in them might shine through and be seen by all men. For the good example which priests must give is positive, and to give it must be learned.

A candidate for the priesthood who cannot within one school year prove the sincerity of his intention and the earnestness of his desire, ought to have forfeited his chance. He either does not know what he wants, or his desire to become a priest is as dead as faith without good works. His further ambitions cannot be considered. He is at liberty to choose another state of life. Although good students generally have a real desire to be priests, it is not always easy to say which is cause, which effect, their success or their desire. This desire is subject to the same influences as other desires; it comes, goes, grows, diminishes. Sometimes it seems to be the love of study more than a conscious desire for the priesthood which keeps a student in good standing. At any rate, a student without a genuine, a fruitful, love of study must be treated as an intruder and imposter, not only in the college, but also in the seminary.

#### SELECTION OF CANDIDATES

Since other considerations are practically ignored in the judging of candidates after admission, and only the

character of their “fruits” has any real value, then it is all-important to perform also the selection of candidates with a view to an excellent quality and a sufficient quantity of “fruit.” “By their fruits you shall know them.” What kind of boys, then, promise to become successful candidates for the priesthood? To be a desirable candidate for the priesthood, a safe risk for an institution dispensing trust funds as well as for a benevolent private benefactor, the following qualifications ought to be demanded from a boy:

1. With regard to studies, he must rank with the best pupil of his grade in the elementary schools, and the best must be a child of more than ordinary talent.

2. He must be a persevering and reliable worker; mere quickness and flashiness make poor students.

3. He must be a good and pure boy.

4. He must be thoroughly healthy.

5. He must be of a good family.

6. He must be eager to follow the call to try for the priesthood, issued to him by his pastor or someone else fully competent to judge.

If none but such boys were admitted, on account of that very fact the number of defections and the sacrifice of funds would be lessened by one half. Two out of three beginners would succeed. The odds are against the success of a candidate who lacks any one of these qualifications; with these qualifications he would have an excellent chance, because none of the causes which generally terminate a student's career would probably get into his way.

But have not these points been observed quite generally by those who encourage boys to study for the priesthood? They have not, at least not systematically. With far too many it has been the practice to encourage almost any kind of boy who expressed the desire to be a priest. Such desires ought to be completely ignored, unless they



are backed by the first five of the above mentioned qualifications. Boys of a sickly disposition, who more readily incline to piety, are too easily encouraged. Not the mother is to issue the first call, but somebody competent to judge about the boy's fitness. She, or anybody else, may and should encourage a boy to strive after Christian perfection, but Christian perfection and the priesthood are two very different things. Far too many are still of the opinion that a boy is not "*called to the priesthood*," unless he expresses spontaneously the wish to become a priest. Others not only never issue a call to a boy to become a candidate, but they even think it prudent to refuse those who express the desire all encouragement, because they believe that if a boy really has the "vocation" God will lead him on to his goal in spite of any and all difficulties. No wonder that there is such a dearth of "vocations" when so few call judiciously.

It is perfectly legitimate to limit the choice of candidates to such boys as are exceptionally well qualified, as well mentally and morally as physically, at least as far as the secular clergy is concerned. For there is no class of men of which every single member is by his very nature so destined to be a soul-leader of many as the secular clergy. Is it not then a demand of common prudence that only the brightest and most reliable boys, who give promise of superior intelligence with quick and sound judgment and moral integrity, should be picked, actually picked, selected, to become members of that class? We need such candidates. Why not take them since we can get them?

A boy wishing to become a regular candidate for the priesthood must be imbued with a genuine eagerness to that effect, an eagerness which must have stood an intelligent test if it is to be a guarantee of success. How can that be created in a boy?

A pastor can know the boys of his parish, and the parents they come from, well enough to judge about their fitness for a call to a preparatory seminary. Even at the age of ten, he may have a good estimate of a boy's intellectual ability and moral inclinations. If there be nothing against the boy in other respects, he might then speak to him about the possibility of becoming a priest and address him in the following manner: “God has been kind to you. He has given you good parents, sound health, the ability to learn well in school. He has helped you to keep your soul clean. God needs priests for His Church, learned, holy, healthy priests, who are anxious to work, to suffer, to help the poor. You may become a priest if you want to. If you would try your best you might become a learned and holy priest, who might even some day have to shed his blood for his faith. Would you like to be such a priest? . . . “But your wish is not enough. You will have to work hard for it. You will have to prove to me that you are ready to sacrifice a great deal in order to become a priest. You have to be dilligent, obedient, chaste, and humble. If you do not, you are not fit to become a priest. Are you willing to try?”

Such a scene will impress itself indelibly on the boy's mind, and he will have better reason to believe in a genuine “*call*” to the priesthood, than a vague feeling or inclination can ever give. As conditions are in our times, especially with regard to the necessity of a long and expensive period of probation and education, the good priest seems to be the divinely constituted human agency to “*call*” proper youthful candidates for the religious state. No longer can we select out of a congregation and impose hands on suitable men. Neither can we destine every second-born son for the ministry or the mitre.

The pastor will not fail to remind the boy occasionally of what it means to be a good priest. He can let him get hold of suitable books, interesting stories about

priestly life and heroism, for instance, Campbell's "Pioneer Priests of North America"; he may use him as his secret almoner now and then, testing his manliness with the condition of secrecy; he may appeal to him where a disagreeable job is to be done—all of this in a spirit of severe truth and profound humility, without any sham and display, and aiming at a strengthening and purifying of the boy's desire to do all in his power to become a fit candidate for the priesthood. If it appears after careful observation that the boy's desire remains unsteady and wavering in spite of these incentives, he must be told that he is unfit for the preparatory seminary, and his candidacy must be cut short once for all.

Some families have been extremely fruitful of successful candidates for the priesthood. Why not increase the number of such families? Homes that know not cleanliness must be treated with suspicion. It is also well not to seek candidates in a low-minded, coarse family. Noble-mindedness must be found in the priest, and the promise thereof in the candidate. Noble-mindedness and cleanly poverty generally go hand in hand, but extreme poverty augurs little good. It is advisable to keep hands off the younger children of a family, if the older ones have not turned out well. In some homes a splendid, noble mother struggles heroically to undo the evil influence of a husband addicted to drink. Why not tell such children that there is some danger of hereditary alcoholism for them, and that they must begin early to ward it off? "Sufficit gratia." If it be made the *conditio sine qua non* for the beginning as well as for the continuation of their candidacy, that they touch not a drop of liquor: why should not their will, with the grace of God, grow strong enough in that respect to remain proof against the drink habit ever after?

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## A PLEA FOR NATURE STUDY

We all like straight issues. It is with a sense of injury that we came to the close of what promised to be a description of the Panama Canal, and find that we have been beguiled into reading an advertisement for Dr. Williams' Pink Pills. So I will say at once that my aim in bringing these thoughts before you is to plead for greater interest in Nature Study, particularly in the lower grades. But I shall have first to say some other things which may seem as far removed from Nature Study as the Panama Canal from patent medicine.

Let us first recall a general principle. Our aim in education is to lead children to God, the great Educator—to teach them to love God and their neighbor. It follows from this that every study of the course should contribute either broadly or specifically toward this end. So much *a priori*. To come to debatable ground. Do the studies of our course—religion, geography, history, literature—as at present taught, tend directly or indirectly toward teaching the love of God and our neighbor? Can we bring them into line by better methods? Those of us who have had the good fortune to listen to Dr. Shields' conferences, have learned that much may be done to improve our methods toward this end. I can add nothing here except to put you on your guard against the discouragement that is likely to follow our failure to realize all we hoped for from a new method. No method, however good, can work the miracles our enthusiasm is likely to expect. Divine Wisdom, Incarnate, could not find a greater work than the one we have set before us as our life's work, to get souls to love God and their neighbor. Let us remember, with all reverence, that Divine Omnipotence, Incarnate, failed most miserably in direct, visible results. Some measure of success will attend even our puny efforts for "Behind

us as before God is, and all is well." For the rest there is consolation in the thought that "The aim, if reached or not, makes great the life."

In planning our time-table for the year, the question of the relative values of studies looms large. That study to which inspectors and visitors pay most attention is not necessarily the most important. Neither is it always the most important subject which wins the greatest number of credits in the written tests of non-sectarian colleges and normal schools. Speaking generally, our studies should be valued, first, as development machinery; second, as channels of instructions; third, and assuredly not least from our point of view, as preparation for vocational training. We know that history and literature develop the judgment. "The proper study of mankind is man," is only half true of course. But half-truths are valuable. St. Paul gives us the other half of this truth when he says—and in how many ways he says it—that we can learn to love God only through knowing and loving our fellow men. Mathematics, logic, etc., are depended on to develop the reasoning faculties. And so of others. Nature Study claims to be the best means of developing the powers of observation. This is usually conceded. I claim for it two other merits: first, that it brings the child into direct contact with God. For this I have only to refer you to the use Dr. Shields makes of Nature Study in the teaching of religion—to the use which our dear Lord Himself made of it. It is the second point that I wish to dwell upon, viz., Nature Study is best fitted to develop the very young mind.

Young children, as a rule, are not interested in people so much as in things. The most charming visitor to the nursery does not hold the child's attention so well as that visitor's watch. Now, if it is true that "the value of a study to a pupil depends largely on the amount of mental energy that pupil puts into it, and that this, in

turn, is largely dependent on the interest with which the pupil pursues the subject," you will see that I have scored a point in favor of teaching the child through the natural environment—the environment in which he even as an infant, is absorbingly interested. From the time children reach the age when they can talk, till the time arrives for them to be sent to school, their home and outdoor life, as expressed in conversation is a perpetual "Why?" They seek to know the reason for everything and from the grass at their feet to the glorious sun above them, in all things which grow and have any being—in all the phenomena of nature, their curiosity is being constantly aroused. They earnestly seek for information as to the why and wherefore of all creation. At no period of their lives are they more earnest in their efforts at observation and, as their experience gradually leads to knowledge, their awakening ability to notice differences and resemblances becomes an agent of marked power in developing their intellectual life.

Much more might be said for the psychological soundness of my contention. The tendency among educators today is to lay too much stress on this fact of child nature. "We must give the child the right to explore its environment" is the foundation of the much-talked-of Montessori method. It is the foundation, in fact, of all kindergarten work. But, while taking inspiration and help from the leaders of educational thought, we must not forget that, in most instances, their aim is not ours. God is neither the source nor the end of their work. They would not agree with us that the child must be led and guided, and, when necessary, controlled in the expression of its natural environment. Authority must be invoked and reverence for authority instilled. And Nature Study is our best help in developing this attitude in children. The examination of any of God's works—a plant, a bird, the air, water, etc.—is a channel of approach to



God—a realization of His Providence which is easy—inevitable, it seems to me—when dealing with young children. God is so close to the soul of a little child! Heaven does lie about us in our infancy. Our little pupils plant some beans, for example, examining them carefully from time to time, noting all the visible processes of germination. Much will be mystery here for you and me as well as for the children. Nothing is easier than to show the part God takes in all this. We note that there is a point where no carefulness of observation can prevail against His secret. We do not see *how* He makes the seed germinate. That poet looked a little deeper than others who said: “Nature revealing God!” “I think ’twas meant to hide Him all it can.” It does hide Him enough to make demands on faith and thus again is Nature Study valuable in teaching religion. It is most useful in the lower stages of the study. In a later development of Natural Science—in Physics and Chemistry,—God’s Hand is not so evident. We are dealing with the forces He created, it is true. But, here, for the most part, we can deal with them only through instruments and controls invented by man. God made the buttercup; man made the electric battery. How easy it is to accustom young children to expect mysteries in Nature to look to the Inexplicable, Unobservable, Creator and Sustainer of all things?

It is hardly necessary for me to draw your attention to the moral lessons a child is sure to learn from Nature Study. And it learns them in the best way in which such lessons can be learned—unconsciously, without “taking heed to its stature,” as the lilies grow. It learns, for example, reverence for life—all life, vegetable, as well as animal. Here a word of caution. Children are likely to be ruthless in collecting specimens of plants for study. If we ask them to bring one wild trillium with roots for study they will probably, if not taught to be more careful,

bring us a whole bunch of the uprooted plants. Some of our prettiest wild flowers—the trillium and trailing arbutus among others—are disappearing from the woods near large cities chiefly, it is said, because of their wholesale destruction by school children. Let them learn not to destroy carelessly the life which they cannot give. As their field of operation enlarges they see that in Nature everything is useful, nothing idle or useless, and that each individual, each part, indeed, of each individual, reaches its perfection by use, drops off or becomes atrophied by disuse. What a valuable lesson this is! They will see too that each plant or tree or animal makes the best use it can of its environment, however unsuitable or uncongenial that environment may be.

As I came through the grounds this morning I picked up this branch of cactus which seemed to be lying loose in my path, broken off, no doubt, from the larger plant. To my surprise, I found it had taken root where it lay. Looking closer I found, and you may note, that the roots had grown from the side of the stem, not at all where roots usually grow. But this was the only part that had touched soil. The rest of the branch was on the grass. The Nature Study teacher will make use of just such finds to bring home a moral lesson. This plant might find that its lot was not cast in pleasant places—its environment was surely most unsuitable—yet it took root and grew—made the most of the air and sun and moisture, and the little spot of earth which was all it had. So can—so should—we. But why continue? If the teacher herself be imbued with a love of nature, she will not fail to develop that love in the children.

Thou must thyself be true,  
If thou, the truth, would teach.  
Thy soul must overflow  
If thou another soul wouldst reach.

M. E. M.

## SOME MOTIVES IN PAGAN EDUCATION AS COMPARED WITH THE CHRISTIAN IDEAL.

(Continued.)

### SPARTAN TRAINING

The old Greek ideal in education was to make men, ready in word and deed, "speakers of words and doers of deeds."<sup>44</sup> While these words addressed to Achilles by Phoenix seem to sum up the general tenor of Greek education in the entire land, yet, in actual working out, we find that the exigencies of the times, peculiar local differences, etc., tended to direct emphasis to one point in one city-state and to another in another. Thus the education in Athens and in Sparta came to be dissimilar.

The nucleus of the City-state Sparta was a band of Dorian Greeks who, unlike their less-favored brethren, were not absorbed by the original inhabitants of the district in which they settled. But then these Spartans, being conquerors, and being compelled to live in the midst of the conquered, had to be continually on the alert not to lose the prize.<sup>45</sup> The difficulty of the situation was further increased by this circumstance that the conquered out-numbered the conquerors by more than ten to one, hence the need of training for efficient warfare, the possibility of which was never an hour remote. Another difference between the system of education in Sparta and in Athens had its origin in the fact that in Athens, the Laws of Solon left the task of directing the education of the child almost exclusively to the father of the family; in Sparta, as we know, the Laws of Lycurgus made education a state duty.<sup>46</sup> "Every one in Sparta was a part of a beautifully organized machine, designed almost exclusively for military purposes."<sup>47</sup> Education was exactly

<sup>44</sup> Il., IX, 443; Cf. Monroe, Hist. Ed. N. Y., 1911, p. 64 ff.

<sup>45</sup> Cf. Plato, Laws, I, 630.

<sup>46</sup> Cf. Aris. Pol., 1333a; 1337a.

<sup>47</sup> Freeman, Schools of Hellas, Lond., 1907, p. 12.



the same for all. To obviate the persistence of any individualizing tendencies associated with particular homes, the boys were taken from their homes so that all might be under exactly the same influences and might emerge from the training stamped only with that general stamp—the Spartan. No other State monopolized as a public duty the training of the child as did the Spartan City-state.<sup>48</sup> From the age of seven, the life of the Spartan boy was a matter of constant state supervision. He was continually under the public eye. He ate, drank, slept, exercised, as the state prescribed.

This system of education in the gross found an advocate in Aristotle, although he condemns, as we shall see, many of the details of the system. "We must not suppose that any citizen belongs to himself, for they all belong to the state; and we are each a part of the state, and the care of each part is inseparable from the care of the whole. In this particular the Lacedaemonians are to be praised, for they take the greatest pains about their children and make education the business of the state."<sup>49</sup> A somewhat detailed account of the Spartan system is given by Xenophon when contrasting the constitution of Sparta with that of Athens: "When we turn to Lycurgus, instead of leaving it to each member of the state privately to appoint a slave to be his son's tutor, he sets over the young Spartans a public guardian, the Paidonomus or "pastor"; to give him his proper title, with complete authority over them. . . . He had the power to hold musters of the boys, and as their overseer, in case of any misbehavior to chastise severely. The legislator further supplied the pastor with a body of youths in the prime of life, and bearing whips, to inflict punishment when necessary. . . ."<sup>50</sup> But the boy was not only under the supervision of the Paidonomus; a complete system of

<sup>48</sup> Cf. Xen. Pol. Lac., II, 2 ff.

<sup>49</sup> Pol., 1337a.

<sup>50</sup> Pol. of the Lac., II, 2.

espionage was instituted. When the Paidonomus was absent the Laws of Lycurgus gave "to any citizen who chanced to be present authority to lay upon them injunctions for their good and to chastise them for any trespass committed."<sup>51</sup> But to perfect the system, if no grown person were present, the same Laws provided that one of the boys should be leader for the time. Thus there was an unbroken chain of supervisors. And yet more to be wondered at, the state kept watch even after the boys had outgrown the ordinary period of school-life. For Lycurgus realized that this was of all periods the one surrounded with most dangers. "This was the right moment at which to impose tenfold labor upon the growing youth, and to devise for him a subtle system of absorbing occupation."<sup>52</sup> Again, a punishment was ordained for the shirker, that of having "to forfeit henceforth all claim to the glorious honor of the state."<sup>53</sup>

Accompanying this highly organized system of supervision was an organized system of punishments. Floggings were frequent and appear to have been resorted to not only as punishments and deterrents, but for the purpose of teaching endurance. "We have seen many of them die under the lash at the altar of Diana Orthia."<sup>54</sup> But besides these floggings there is still another circumstance under which the boy might merit the lash. Plutarch relates that it was no uncommon thing for an Iren to send one boy to get this, another that, "these they steal where they can find them, either slyly getting into the gardens, or else craftily and warily creeping to the common tables, but if any one be caught he is severely flogged for negligence or want of dexterity. . . . The boys steal with so much caution that one of them having

<sup>51</sup> Pol. of the Lac., II, 8.

<sup>52</sup> Xen. Pol. of the Lac., III, 2.

<sup>53</sup> Ibid., III, 3.

<sup>54</sup> Plut. Life of Lycurg. (in "Ideal Commonwealths"), Lond., 1887, p. 32.

conveyed a young fox under his garment suffered the creature to tear out his bowels with his teeth and claws, choosing rather to die than to be detected. . . ."<sup>55</sup>

Xenophon, perhaps more reliable than Plutarch, says that the boys were trained to penurious living, but "on the other hand, in order to guard against a too great pinch of starvation, though he did not actually allow the boys to help themselves without further trouble to what they needed more, he did give them permission to steal this thing or that in order to alleviate their hunger."<sup>56</sup>

Again, in the *Anabasis*, Xenophon, speaking to Cheirisophus, says "for you Lacedaemonians as I have often been told, you who belong to the 'peers' practice stealing from your boyhood up; . . . and in order, I presume, to stimulate your sense of secretiveness, and to make you master thieves, it is lawful for you to get a whipping, if you are caught."<sup>57</sup>

A very common form of punishment was to have the thumb bitten. We are told that the *Irens* were accustomed to seat themselves in the midst of the boys and in order to develop readiness of speech and brevity, characteristic of Laconia, to ask them such a question as, who is a good citizen? Failure to give a prompt reply strengthened by the reasons, would inevitably call upon the offender this particular punishment. The "inspirer" of the boy usually had to bite the thumb of his delinquent charge under these circumstances. His duty here must have been a very delicate one. His personal interest in the boy of his choice would lead him, no doubt, to wish to inflict only minimum punishment; yet, if the punishment fell short of the norm or exceeded it, the *Iren* had his own thumb bitten by a brother *Iren* after the boys had been dismissed. Their punishments, then, would seem to have been both numerous and wholly impartial.

<sup>55</sup> *Life of Lycurg.* (in "Ideal Commonwealths"), Lond., 1887, p. 22.

<sup>56</sup> *Pol. Lac.*, 2.

<sup>57</sup> *Anab.*, IV, 6, 14; Cf. *Plato, Laws I*, 628.



Since the content of Spartan education was for the most part music of the martial type and gymnastics, there was ample opportunity for the exercising of that bent for competition so characteristic of the Greek. Tests of dexterity in running, wrestling, javelin-throwing, fighting, etc., were frequent. In Sparta alone, however, did these fights sink almost to brutality. Cicero says that even in his day Spartan youths could be seen contending in battle and preferring rather to be slain than to relinquish the hope of victory.<sup>58</sup> The order of these youthful battles is given by Pausanius. First came the sacrifice of a puppy to Enyalios; next, the lads pitted tame bears against each other and the side whose bear won was supposed to win in the fight. Then, as to the actual contest, he says, "In fighting they strike, and kick, and bite, and gouge out each other's eyes. Thus they fight man to man. But they also charge in serried masses and push each other into the water."<sup>59</sup>

Plato commends this custom of practicing for war and thinks that every city having good sense should take to the field at least once a month, "they should always provide that there be games and sacrificial feasts, and they should have tournaments imitating in as lively a manner as possible real battles. And they should distribute prizes of victory and valor to the competitors, passing censures and encomiums on one another according to the character they bear in the contests and in their whole life, honoring him who seems to be the best, and blaming him who is the opposite. And let poets celebrate the victors."<sup>60</sup> But as we shall see below<sup>61</sup> he blames the Spartans for making war a primary end rather than simply a means of promoting peace.

The reward of praise or honor was always highly

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<sup>58</sup> Tusc. Disp., V, 27.

<sup>59</sup> Paus. Descr. Greece, III, 14.

<sup>60</sup> Laws, VIII, 829.

<sup>61</sup> Cf., page 31 ff.

esteemed by the Spartan. We are told of a certain Spartan who was offered large sums of money on condition that he would not enter the Olympian lists. He refused the offer, entered the lists, and having with great difficulty thrown his antagonist, some one put this question to him, "Spartan, what will you get for this victory?" He answered with a smile, "I shall have the honor to fight foremost in the ranks before my prince."<sup>62</sup> Plato, while recommending contests, "for these sort of exercises and no other are useful in peace and war,"<sup>63</sup> would have us understand contests as having reference to physical contests only. In another instance he says: "Bodily exercise when compulsory does no harm, but knowledge which is acquired under compulsion has no hold on the mind. . . . Do not use compulsion."<sup>64</sup> Yet, as we may judge from the excerpt given above<sup>65</sup> from the *Laws*, he approves of prizes and contests.

Fortunately for the Spartan boy there was little knowledge required, only such as was necessary, we are told. We have ample evidence of this in Plato's *Dialogues* and *Laws*, in Xenophon and Pausanias. In *Greater Hippias*, Socrates is speaking with Hippias who has just returned from Laconia. He says the Lacedaemonians are not interested in mathematics and astronomy, harmonics and letters but in "the genealogies of heroes and of men, the founding of cities and archaeology in general. They are so curious in these subjects that I am obliged to study them on purpose."<sup>66</sup>

At the age of thirty, the Spartan boy reached his majority and from henceforth political battles, wild bear hunts, and actual warfare, developed further the fighting instinct. Besides, a system of lifelong strife between

<sup>62</sup> Plut. *Life of Lysurg.* (in "Ideal Commonwealths"). London, 1887, p. 201.

<sup>63</sup> *Laws*, VII, 796.

<sup>64</sup> *Rep.*, VII, 536.

<sup>65</sup> Cf., page 29.

<sup>66</sup> *Greater Hip.* Whewell's transl., Vol., II, p. 93.

groups of individuals was instituted. One group was always on the alert to discover in members of the opposing group some slip of conduct. "And so is set on foot that strife in which . . . each against other and in separate camps, the rival parties train for victory."<sup>67</sup>

Aristotle, commenting on the almost wholly physical character of Spartan education, says: "The Lacedaemonians make their children fierce (brutal) by painful labor, considering this to be chiefly useful to inspire them with courage and even with respect to this, they do not thus attain its end; for we do not find either in other animals, or in other nations, that courage necessarily attends the most cruel, but rather the milder. For there are many people who are eager both to kill men and to devour human flesh, as the Achaeans, . . . but are men of no courage."<sup>68</sup> Though Plato modeled his ideal Republic upon Sparta, yet he finds fault with Lysurgus for making war the *sole* aim. In his *Laws* he first leads his hearers up to the acknowledgment that "War, whether external or civil is not best, and the end of either is to be deprecated; but peace with one another and good will are best." Then he draws the following conclusion as naturally embodied in the above premise, "No one can be a true statesman, who looks only or first of all to external warfare; nor will he ever be a sound legislator who orders peace for the sake of war, and not war for the sake of peace."<sup>69</sup> He continues further, "Tell me were not the *syssitia* and then the *gymnasia* invented by your legislator with a view to war? . . . (Meg.) Hunting is third in order. . . . I think I can get as far as the fourth head, which is the frequent endurance of pain, exhibited among us Spartans in certain hand-to-hand fights; also in stealing with the prospect of getting a good beating. . . . Marvelous, too, is the endurance which our citizens show

<sup>67</sup> Xen. Pol. Lac., IV, 3.

<sup>68</sup> Pol., 1338b.

<sup>69</sup> Laws, I, 628.



in the naked exercises, contending against the savage heat; and there are many similar practices, to speak of which in detail would be endless."<sup>70</sup> The interpolator then inquires whether courage is to be defined as a combat against fears and pains only or against desires and pleasures, and against flatterers, and shows that the man who is overcome by pleasure is inferior in a more disgraceful sense than he who is overcome by pain. Then he points out the lack of foresight in the lawgivers of Crete and Lacedaemon in legislating to meet attacks which come only from one side, the pain side, and in neglecting to provide for attacks from the pleasure side.<sup>71</sup>

This summary would seem to strike at the roots of the cause of the failure of that splendidly organized system of Spartan Education. The system was built upon the assumption that training from early youth in external restraint and endurance would yield a nation of warriors and patriots. It did not do this because only the body had been trained while the heart and the mind had not been attuned to intelligent service. Plato says, and we agree with him, that pleasure-pain are the first perceptions of children and the forms under which virtue and vice are originally presented to them. "Now, I mean by education that training that is given by suitable habits to the first instincts of children; when pleasure and friendship and pain and hatred, are rightly planted in souls not yet capable of understanding the nature of them, and who find them after they have attained to reason in harmony with her. This harmony of the soul, taken as a whole, is virtue; but the particular training in respect of pleasure and pain, which leads you always to hate what you ought to hate, and love what you ought to love from the beginning of life to the end, may be separated off; and, in my view will be rightly called education."<sup>72</sup>

<sup>70</sup> Laws, I, 633.

<sup>71</sup> Cf. Laws, I, 634.

<sup>72</sup> Plato, Laws, II, 653.

In the Spartan system of training there was no thought purposely given, so far as we can determine, to intelligent response to pleasure stimuli in a way neither detrimental to the individual himself nor to society. He was taught only to inhibit nature's response to pain by a gradual process of hardening. That the Spartan system failed in what it aimed at is a fact of history. "See that thou be ever best and above all others distinguished,"<sup>73</sup> might as a working model develop warriors, perhaps even citizens, efficient enough, if measured by the standards of the times, but could scarcely do more. That it did not do this, the unrest and discontent and frequent political changes in Sparta show. One reason for this is explained by Aristotle: "Neither is a city to be deemed happy or a legislator to be praised because he trains his children to conquer and obtain dominion over his neighbors, for there is great evil in this. On a similar principle any citizen who could would obtain power in his own state."<sup>74</sup> He expresses surprise that people "commend the Lacedaemonian Constitution and praise the legislator for making war the sole aim . . . but surely they (the Lacedaemonians) are not happy now that their empire has passed away, nor was their legislator right."<sup>75</sup> The inadequacy of the system seems evident from the fact that only so long as they were the sole people who devoted themselves to prolonged exercise, were they superior. Later, they were inferior both in gymnastic contests and in war. Their only superiority according to Aristotle was not due to their superior training but to the fact that they alone were trained. Their training did not produce well-rounded men and failed in that which alone is sought, the conservation of the state.<sup>76</sup> Even when Sparta was victorious in war and had attained supremacy

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<sup>73</sup> Homer, *Il.* VI, 208.

<sup>74</sup> *Pol.*, 1333b.

<sup>75</sup> *Ibid.*

<sup>76</sup> *Cf. Aris. Pol.*, 1338b.

over Athens she did not know how to rule intelligently and successfully. Her supremacy, in Greece, consequently, lasted only thirty-four years. And during this time the country was made so helpless by the forced dissolution of any league or compact aiming at the preservation of Greek unity that the country, politically, never overcame the deleterious effects of Sparta's short period of dominance.

The drawbacks in this elaborate system of training would seem to be first, this—already pointed out from Aristotle's *Politics*,<sup>77</sup> and discussed in Plato's *Republic*<sup>78</sup>—the brutalizing effect of almost exclusive training for strength of body. Another factor tending to produce the same effect was their scourgings aiming at teaching endurance.<sup>79</sup> A third factor was the play given to passion in their various contests, particularly in the hand-to-hand fights referred to by Pausanius,<sup>80</sup> Cicero,<sup>81</sup> and others. Then the moral effects of disregarding property rights by encouraging or sanctioning petty thefts in order to develop cunning and alertness in time of war must have lead to undesirable consequences. A further objection would seem to be this that their elaborate system of espionage made the free moral act of an isolated individual an impossibility; there was only one conscience, the state's. The Spartan boy was hedged in on all sides so as never, it seems to us, to have had an opportunity to do the right for right's sake. There was no opportunity for willing obedience to law from a sense of honor and a knowledge of duty. It was, as we said before, a training exclusively from without. Still another danger which Aristotle calls attention to in his *Politics* and which we have mentioned above<sup>82</sup> was that being trained to con-

<sup>77</sup> Cf. p. 31.

<sup>78</sup> Cf. III, 410, ff.

<sup>79</sup> Cf. p. 27 above.

<sup>80</sup> Cf. p. 29 above.

<sup>81</sup> Cf. p. 29 above.

<sup>82</sup> Cf. p. 33 above.



quer simply and obtain dominion over their neighbors, there was nothing to prevent them from trying to obtain power in their own state. The result was perpetual jealousy and political intrigue.

Another result which we would expect to find anywhere under similar circumstances was that the Spartan was wholly unable to adjust his life to conditions outside of Sparta. Consequently, when away from Sparta, he was more disposed to fall into lawlessness than one less trained. "The obedience to law that had been inculcated in the vale of the Eurotas, was forgotten as soon as the Spartan general passed into a wider field: the simplicity and scorn of luxury which the whole of his life tended to produce, was changed into venality and greed for gold almost unparalleled . . . the duties of a man to his state were diligently taught; the duties of man to man were passed over in silence."<sup>83</sup>

#### ATHENIAN TRAINING

The main difference between the training of the Athenian and that of the Spartan is pointed out by Thucydides<sup>84</sup> in the Periclean Oration. "And in the matter of education, whereas they (the Spartans) from early youth are always undergoing laborious exercises which are to make them brave, we live at ease and are equally ready to face the perils which they face . . . If then we prefer to face danger with a light heart but without laborious training, and with a courage that is gained by habit and not enforced by law, are we not greatly the gainers? Since we do not anticipate the pain, although when the hour comes, we can be as brave as those who never allow themselves to rest; and thus, too, our city is equally admirable in peace and in war. . . . I say that Athens is the school of Hellas, and that the individual Athenian in his own person seems to have the powers of

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<sup>83</sup> Wilkins, *Nat. Ed. in Greece*. N. Y., 1911, p. 42.

adapting himself to the most varied form of action with the utmost versatility and grace. This is no passing and idle word, but truth and fact. . . . For in the hour of trial Athens alone among her contemporaries is greater than her fame. . . .<sup>84</sup>

In Athens, as we know, geographic conditions made it tolerably easy for an army to offer effective resistance to an enemy. Then, this state was not in the position of conqueror to an overwhelmingly large number of conquered, as was the case in Sparta. Consequently, training for warfare was not so imperative. Besides, the glory of the Spartan was identified with the glory of his country, at least in theory; the glory of the Athenian was to a very great extent a personal matter. Rossignal sums up the relation of the individual to the state in Athens in the following words: "Pour trouver un peuple, qui ait dignement compris la destinée humaine, qui ait secondé de tous ses efforts la liberté de l'esprit et le mouvement de l'intelligence, il faut arriver aux Athéniens, et aux Athéniens gouvernés par la législation de Solon. C'est alors que l'homme s'élance dans toutes les voies, qui s'ouvrent à l'activité de son génie. Les arts déjà connus sont perfectionnés; on en invente de nouveaux; et le seul aliment qui nourrit cette ardeur, c'est l'émulation, et le suffrage d'un peuple éclairé. La patrie n'est plus cette maîtresse impérieuse et jalouse, qui commandait le sacrifice de toutes les volontés; c'est un centre commun d'amour enthousiaste et libre pour le culte des mêmes dieux, l'observation des mêmes lois, l'inviolabilité du foyer domestique, la dignité de chacun, l'honneur et l'indépendance de tous."<sup>85</sup> The Ionian Athenian esteemed as of first importance beauty of form and a certain mental development which might be termed grace or perhaps, more correctly, subtlety of intellect. The Dorian Spartan

<sup>84</sup> Transl. Jowett, Bk. II, 39 ff.

<sup>85</sup> De L'Education chez les Anciens. Paris, 1888, p. 25 ff.

esteemed only physical strength and endurance and terseness of speech.

In Athens there was no state system of education. An undifferentiated state system such as existed in Sparta would have been foreign to the genius of this people. The Athenian child was trained in the home by the nurse and the mother until he was about seven,—the age varied somewhat. “The children of the rich begin to go to school sooner and leave off later.”<sup>86</sup> These seven years were pleasurable, we judge from the frequent mention of toys, such as the rattle, the rocking horse, etc., and from this further circumstance that cradle songs seem to have been sung to soothe the child. “And the woman, touching the heads of her children, spake thus: ‘Sleep, my babes, a sweet sleep, and one from which you may wake; sleep, my lives, two brothers, secure children, happily may you sleep, and happily arrive at morn.’”<sup>87</sup>

Yet there seems to have been strict supervision during this period. Plato, in speaking of Athenian education, says “Education and admonition begin in the first years of childhood, and last to the very end of life. Mother, and nurse and father and tutor are quarrelling about the improvement of the child as soon as ever he is able to understand them: he cannot say or do anything without their setting forth to him that this is just and that is unjust; this is honorable, that is dishonorable; this is holy, that is unholy; do this and abstain from that. And if he obeys, well and good; if not, he is straightened by threats and blows like a piece of warped wood.”<sup>88</sup>

When the school age had arrived, the child was placed under the care of a pedagogue, usually a slave, and was conducted by him daily to one of the many “private-venture” schools. His first teacher outside the home was

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<sup>86</sup> Plato, *Prot.*, 326.

<sup>87</sup> Theoc. *Idyll*, XXIV.

<sup>88</sup> *Prot.*, 325.



the grammarist and his first books, as pointed out above,<sup>89</sup> were Homer and Hesiod. Strabo, together with the other authorities mentioned above<sup>90</sup> in this connection, gives evidence of this. "The ancients define poetry as a primitive philosophy, guiding our life from infancy, and pleasantly regulating our morals, our tastes, and our actions. . . . On this account the earliest lessons which the citizens of Greece convey to children are from the poets; certainly not alone for the purpose of amusing their minds, but for their instruction."<sup>91</sup> Laurie is of the opinion that "The tales of the gods which Plato would have banished from education were unquestionably an expression of the riotous and imaginative spirit of the Greeks, and could not possibly have influenced their lives to virtue."<sup>92</sup> The evidence brought forward in chapter second pointed to the same conclusions, it would seem.

If there was a large measure of freedom in Athenian education as compared with Spartan, yet the state set some restrictions and made some prescriptions. Music and gymnastics were prescribed for all. Socrates, in the Dialogues of Plato, says: "Were not the laws, which have charge of education, right in commanding your father to train you in music and gymnastics?"<sup>93</sup> It would seem from both Aeschines and Plato that the law ordained first, that the curricula of the various schools should contain both music and gymnastics; secondly, that these schools should not open before sunrise and should close before sunset. The Areopagus, as we know, had supervision of all the schools.<sup>94</sup> We think, however, basing our opinion upon the complaints of Isocrates, that this duty was not zealously fulfilled.

Aristotle finds fault with the freedom regarding mat-

<sup>89</sup> p. 13ff.

<sup>90</sup> Ibid.

<sup>91</sup> Strabo, I, 3.

<sup>92</sup> Laurie, Prechrist. Ed. Lond., 1904, p. 217.

<sup>93</sup> Plato, Crito, 50 E; Cf. Prot. 325 E; Aeschines, Timarch., 9, 10.

<sup>94</sup> Cf. Isoc. Arcop., 17c.

ters educational allowed in Athens and thinks that since the whole city has one and the same end, that education should be the same for all. Yet, he thinks that education should not be of the restricted kind given at Sparta for "to be always seeking after the useful does not become free and exalted souls."<sup>95</sup>

About the age of twelve, gymnastic training, which up to this time had accompanied literary instruction, began to be given precedence. Music also was broadened in its scope so as to include instruction on the zithar. The gymnastic exercises seem to have consisted of wrestling, throwing the discus, practicing the pancratium, and jumping. There were also exercises in swimming and in boat-racing.<sup>96</sup> In all of these exercises, competition was a large factor in maintaining attention. There seems to have been none of that harshness of discipline characteristic of Spartan training. For, "Not by her discipline, like Sparta and Rome, but by the unfailing charm of her gracious influence did Athens train her children."<sup>97</sup>

The aim of the gymnastic training in Athens seems to have been to develop freedom, agility, and harmonious development of the body. At no time did the Athenians try to develop strength merely or physical endurance. They worshipped,<sup>98</sup> we might almost say, bodily perfection. Therefore, anything tending to disfigure the body even temporarily was reprehensible. But, through their over attention to bodily exercises, they failed often to attain that for which they strove most. Aristotle, no doubt, had in mind the Athenians when he says: "Of these states, which in our own day seem to take the greatest care of children, some aim at producing in them an

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<sup>95</sup> Pol. 1338b; Cf. Plato, Rep., VII, 525ff.

<sup>96</sup> Cf. Paus. II, XXXV, 1.

<sup>97</sup> Wilkins, Nat. Ed. in Greece. N. Y., 1911, p. 94. Cf. Newman, Hist. Sketches, p. 40.

<sup>98</sup> Cf. Hdt., V, 47.

athletic habit, but they only injure their forms and stunt their growth."<sup>99</sup>

At eighteen, the young man exchanged the palaestra for the gymnasium and devoted the two following years to exclusive bodily training, military and gymnastic, as a final preparation for complete citizenship.<sup>100</sup> There were three public gymnasia in Athens and we are told by Xenophon that there were also numerous private gymnasia. "Rich men have in many cases private gymnasia and baths with dressing rooms and the people take care to have built at the public expense a number of palaestra, dressing rooms and bathing establishments for its own special use, and the mob got the benefit of the majority of these rather than the select few or well-to-do."<sup>101</sup>

The Athenian admiration for perfection of bodily form soon went to extremes. About the middle of the fifth century, B. C., much time came to be given over to training in the technique of athletics. Soon this resulted in the development of that one-sidedness criticized above.<sup>102</sup> Athletics became an end in itself. The Athenian conception of highest future bliss was life in a region where, "Some take their joy in horses, some in gymnasia, some in draughts."<sup>103</sup> The successful athlete was a hero in the eyes of his countrymen and as we noted above,<sup>104</sup> was even worshipped. Athletics, therefore, was an alluring profession to the ordinary Athenian. "It is true, the prize in the Olympian Games (was only) a crown made of branches of a wild olive; in the Isthmian, of branches of the pine tree; in the Nemean, of parsley; in the Pythian, of laurel; and with us in our Panhellenic Games, a jar of oil, made from the olive consecrated to Minerva."<sup>105</sup> The

<sup>99</sup> Aris. Pol., 1338b.

<sup>100</sup> Cf. Aris. Const. Athens, Transl. Poste. Lond., 1891, p. 66 ff.

<sup>101</sup> Xen. Pol. Ath., II, 10.

<sup>102</sup> Cf. p. 23.

<sup>103</sup> Pindar, Fragment.

<sup>104</sup> Cf. p. 40.

<sup>105</sup> Luc. Anach. Transl. West. (in Br. poets; Pindar). Lond., 1810, p. 225.



material reward received from the state, as we see, was insignificant; at the hands of his countrymen, the victor was more amply recommended. He was admitted to the city through a breach in the wall like a conqueror, statues were hewn in his honor, the front seat was assigned to him in the agora. In Sparta, on the contrary, the victor was simply rewarded by being given the right to fight next to the king.

The almost childish extravagance of judgment to which Athenian love of beauty of form led this people is well expressed in a war-song of Tyrtaeus: "It is a shame for an old man to lie slain in the front of battle, the body stripped and exposed . . . because an old man's body cannot be beautiful. But to the young all things are seemly as long as the goodly bloom of youth is on him. A sight for men to marvel at, for women to love while he liveth; beautiful, too, when fallen in the front of battle."<sup>106</sup> Here, their love for perfection of body and the desire for the admiration it called forth were appealed to as incentives to fearless fighting in the hardest quarters. There is anticipated recompense in the thought that the body will be an object of admiration even when dead. This incentive pales into childish insignificance when compared with the nobility of the motives usually proposed to any army before battle, for instance, duty, patriotism, etc.

If the Spartan system failed through over-severity, the Athenian system would, it seems, have been more effective had it enforced a little sterner control. It appears to be a platitude that "for the majority of men something more is needed than the simple charms of knowledge to constrain them to the steady and strenuous pursuit which is needful to achieve success."<sup>107</sup> The eagerness of the Athenian youth of the fifth and the succeeding centuries

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<sup>106</sup> Tyrtaeus, I.

<sup>107</sup> Wilkins, *Nat. Ed. in Greece*. N. Y., 1911, p. 96.

to "purchase" their knowledge from the Sophists, thus trying to escape the labor of ordinary schoolroom methods, urge us to this conclusion. Then, their worship of beauty arose from their identification of beauty and happiness with goodness. This, as we know, led to gross abuses. Excessive care of the body and the "love of the beautiful became the love of the sensual; and the pursuit of that which is most alluring lasts, even when goodness has lost her power to be held as such."<sup>108</sup> There was no thought of marital integrity in Athens, as we know.

There was still another danger and a danger against which the Athenian never learned to guard himself effectively. The great liberty their system gave to the individual made him an easy prey to philosophical and educational novelties. The name Sophist, in derivation and in early significance so honorable, came to mean a class of brilliant but, it would seem, shallow and unscrupulous men who, according to Aristophanes and others, were supposed to be able to teach the youth how to argue so as to justify anything. Eager for this short road to knowledge, the youth, he complained, refused to go to school and were, on the whole, too clever to accept anything on authority. They are characterized as a pale, sickly group of researchers on a large number of questions of no importance. A typical question mentioned by Aristophanes<sup>109</sup> is "how many times the length of its own foot does a flea jump?" Plato in his *Apology* tells, through the mouth of Socrates, of Evenus, the Parian, who bargained to teach the whole duties of a man and a citizen for five minae.<sup>110</sup> Aristophanes' statements are, no doubt, satirical exaggerations, but based upon fact; Plato's criticism of the Sophists can be taken more seriously. Turner says: "In the instruction which they gave they

<sup>108</sup> *Ibid.*, p. 97.

<sup>109</sup> Cf. *Clouds*, Transl. Hickie (in "Worlds Gt. Bk's."), N. Y., 1900, p. 299.

<sup>110</sup> *Apology*, 20.

set no value upon objective truth; indeed, the ideal at which they aimed was the art of making the worse seem the better cause, and vice versa. Readiness of exposition and presentation of arguments in a specious manner were all that they pretended to teach."<sup>111</sup>

It would seem from the frequent changes in philosophical beliefs as well as from the testimony of St. Luke chronicling St. Paul's reproof of the Athenians,<sup>112</sup> Plato,<sup>113</sup> Aristophanes, and others, that the typical Athenian was a volatile, intellectually spasmodic man. Laurie says: "I think we must admit that the Greeks, and above all the Athenians, were light-minded and frivolous, easily swayed hither and thither, vain, of a shallow, because merely aesthetic, morality; talkative, untruthful, scheming, and pleasure-loving, with a strong tendency to licentiousness. Brilliant comrades, I should say they were doubtful friends."<sup>114</sup>

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<sup>111</sup> Hist. Phil. N. Y., 1903, p. 71.

<sup>112</sup> Cf. Acts XVII, 19-23.

<sup>113</sup> Cf. Plato, Prot., 318-320.

<sup>114</sup> Pre-Christ, Ed. Lond., 1904, p. 217.



## AN IMPORTANT CATHOLIC CHARITY

A work of charity that was very near to the heart of the late Holy Father is the Crusade of Rescue which is one of the leading Catholic organizations of England, and which is unfortunately seriously jeopardized by the war.

The work of the Crusade of Rescue is the care of nearly 1,000 Catholic boys and girls whose faith is in real peril, either through risk of their being taken into non-Catholic homes or by danger of their being entered in workhouses as non-Catholics and so losing their faith.

How vitally important this society was considered by Pius X is clear from the following letter written by him to the Administrator, Father Bans, some time ago when a mission was being sent out to raise funds for the work throughout the whole English-speaking world.

To our Beloved Son, Emanuel Bans, Administrator of the "*Crusade of Rescue*," London.

*Beloved Son, Health and Apostolic Benediction.*

From your letter we have learnt with the greatest pleasure that the Society of "The Crusade of Rescue"—whose object is to gather together abandoned children, to support and educate them and to render them good Christians and an honor to their country—has from year to year made such great progress that, of the deserted children throughout England, there is now not one professing the Catholic Faith whom it does not regard as having a claim upon its care. But at the same time, with sorrow and anxiety We have learnt that the Society is so insufficiently supplied with what is necessary for the maintenance and training of the children, as to be in the greatest difficulty—wishing, indeed, to keep to its noble purpose, but not adequately provided with means for so vast an enterprise.

As it can hardly be hoped that the Catholics of England, who have contributed and are still contributing largely to this work, will be able to give greater help, you have rightly resolved to have recourse to the English

Colonies and to America, which are so closely connected with England, and We do not doubt that your Brethren there will generously and munificently respond to your appeal. They are by no means ignorant of the good which your society is doing for religion, for civilization and for humanity: for which reason we are confident that, with their well-known liberality and beneficence, they will not fail to give you the help that you look for.

Those, therefore, whom you have chosen, to solicit for your Society the kind favor of those nations, will go forth accompanied by Our strongest commendation; and all who, in the colonies and in America, have hearts conformed to the Charity of Christ We most earnestly exhort to come to the aid of your Society, and so to earn Our gratitude and to deserve well of their country.

To each member of the Society, and to all who will support its most excellent work, We, in testimony of Our good will, and as a token of heavenly favors, most lovingly grant Our Apostolic Benediction.

Given in Rome, at St. Peter's, on the 17th day of February, 1906, in the third of Our Pontificate.

PIUS PP. X.

In consequence of the outbreak of the war this charity, so vitally important to the Church in England and so dear to the heart of the late Holy Father is now in sorry plight. The ordinary subscriptions of the Catholics in England have naturally been seriously reduced whilst the claims of creditors have become far more emphatic. Indeed, one contractor refused to supply any more bread until his bill was paid!

As soon as this state of affairs was made known the Catholics of England made a valiant effort to save the situation and to tide the Society over the crisis, but if help was needed from other English-speaking countries in 1906 it is naturally more than ever needed now that the Home Country is in a state of war. That all these Catholic children should be abandoned to the loss of their faith at such a time is an intolerable situation, yet the funds are so low that unless help is speedily forthcoming from outside, it will be impossible to avoid it. This

would be a splendid opportunity of proving the real Catholicity of Catholics throughout the world, prompting us to help each other during periods of temporary stress.

When a country goes to war one of the first things to happen is a shortage of supplies on the part of almost all charitable institutions.

A sad instance of this is the case of the Crusade of Rescue in England, which was formed by Cardinal Vaughan more than a quarter of a century ago to the faith of countless little ones whose religion is in peril. This society maintains homes for such children as would otherwise drift into non-Catholic surroundings and is one of the most fundamentally important Catholic institutions of Great Britain.

Today it is responsible for nearly 1,000 Catholic children, whom it has rescued from circumstances of grave danger to faith and morals. And yet, on the outbreak of the war, this society itself has been shaken to its very foundations. Almost all subscriptions and donations have stopped, creditors are clamoring for payment and the authorities are facing a terrible situation.

For an organization such as this to fail at such a moment, when the whole country is involved in war, would be a colossal calamity. The Catholics of Britain are straining every nerve to save the situation, but with their country in a state of war, they are in a difficult plight. Is it too much for them to hope that the bond of universal Catholicism will make itself felt at this time of crisis and that their fellow-Catholics overseas will cooperate in this work of Catholic urgency—the saving of so many Catholic little ones?

A dollar bill will buy food for one child for a week if sent to Father H. S. Collins, 48 Compton St., London, W. C., England.

AMBROSE WILLIS.

London,  
England.



## SCIENTIFIC METHODS IN THE STUDY OF LITERATURE

The primary condition of any subject that will justify its place in the curriculum of school or of college today is its tangibility, its readiness to submit to the rigid analysis required by the lesson or lecture plan and the course outline. Modern pedagogical theory with its emphasis upon what is called scientific teaching, demands the unity of the lesson and of the course. The recitation or lecture should concern itself with one definite point, so clearly enunciated, that there can be no doubt as to it in the mind of any attentive student. Moreover, these points should be presented in logical order, each one depending on all that have previously been set forth and in their sum total combining to give the effect of an orderly and coherent mass of information. This, of course, is apart from any of the disciplinary results of the teaching and concerns itself with the validity of the subject matter rather than of the mental exercise. Yet it must be remembered that the placing of emphasis upon matter rather than upon discipline is quite in keeping with the late pedagogical teaching.

No one who has been so taught, can fail to recognize the superior results such methods produce in so critical a scholastic moment as an examination. If he has been a faithful student, he will find, when he comes to review his work, that there is in his memory waiting to be drawn forth a body of information easily systematized, its parts properly related, its development clear and continuous. Such students cannot but go fearlessly to their tests and do themselves proud. At the same time no one who has taught in this way, can be free from moments when the feelings of mastery and proud self-congratulation are uppermost. Such times come when he reviews the results of his pupils' examinations and knows

his work in the class-room by some of his superiors. The same exactness of method also wins honor for him in that more trying test of a teacher's power, the inspection of his work in the classroom by some of his superiors. The carefully worked-out plan, the clearly distinguished lesson aim give him the mental and moral support that he needs, and save him from rambling and confusion, the present day pedagogical unpardonable sins. Praise is deservedly his, he knows, but he blesses the system which is responsible for his show of efficiency.

It makes little difference, it is well to note, what the nature of his subject-matter may be. The same demands are made of the teacher of literature as of the teachers of science, and of mathematics, though admittedly there are vital differences in the scope and in the appeal of these branches. In fact, literature, despite Cardinal Newman's argument for it, was slow in getting an established place even in the college curriculum, during the nineteenth century. Only when methods were devised to make it less vague and more tangible did it win recognition as a subject of study in school and in college. It is admittedly easier to teach now than it was twenty years ago. It will be interesting and perhaps serviceable to study the methods which have accomplished this result, somewhat in detail. We may find out that we have some significant questions to ask, if we are teachers of literature.

Let us look for a few moments at the courses of study in schools and colleges. The general secondary school requirement, though varying in some localities, is usually similar to that demanded for college entrance. This means a range of selections, some of which may be called "masterpieces," others of which are what are called "base material,"—certainly not euphemistically—for the lower uses of word, sentence and paragraph study. The selections ordinarily include, some Irving, Addison, Steele, Macaulay, Ruskin, Dickens and Eliot, much Milton, some Shakespeare, Wordsworth, Shelley, Browning and Tennyson.

The same system, though obviously not the same selection, prevails in the freshman year of most colleges, and in the sophomore year also in many others. Here, there are usually definite standards of choice, the literary type, the historical period, the theme. There is probably more originality and more interesting developments in methods of selection and of teaching in this particular field than in any other. The upper classmen in most colleges are given somewhat more stereotyped courses. There are usually offered such arrangements as the Development of the Drama, Nineteenth Century Literature, Eighteenth Century Prose, and the Evolution of the Novel. Here each course covers less ground but goes more and more into detail. For instance, the lecturer on Nineteenth Century Literature aims at taking up not only writers of note, but even some of the lesser ones, "so that," the ordinary prospectus reads, "the students may get the connections." Coherency, it is suggested, is a vital consideration, in such a course.

The problems presented by the need of systematic arrangement and of tangible presentation of subject-matter are of a certainty more difficult of solution in those years when the instructor must deal with diverse and multi-form material. How to get order out of the chaos of his heterogeneous list puzzles many a teacher. If he be inefficient, his lesson hour is likely to end in a pupil's recital of the notes at the end of the book, or with a mere consideration of metrical or rhetorical structure. Fortunately, this type of teacher is disappearing, and one with more of a sense of the wholeness and of the significance of a literary work is coming into his place.

An examination of methods in vogue in many schools and colleges reveals at least three ways of arranging this diverse material, each of which is high in favor because of the tangibility of its results. They may be inexactlly designated as the formal, the biographical, and the



chronological methods. For instance, in the last named, Shakespeare's plays are studied before Milton's poems, because they were first in point of time; a novel of Eliot's before a poem of Tennyson, for exactly the same reason. The first method, the formal, requires the bringing together of all dramas, of all novels, of all lyrics, and so on, so that each literary type may be carefully distinguished. The second method, the biographical, is similar to the chronological in that it groups the readings according to authors, but differs in that it does not *necessarily* present them in the actual order of their production. Its aim is largely to reveal, as our cant expression has it, "the man in his work." We will grant, of course, that these are not the only methods of presentation, but they are among the most popular. Because of this fact, and because of a more subtle relationship between all three, they are the most noteworthy in our present investigation.

The formal method has undergone some changes within the past few years. Nearly every student and teacher of literature will remember the difficulties into which classes have been thrown by an attempt to discover the "climax" of a story or of a drama, and to distinguish it from the "crisis" and the "catastrophe." After many efforts to get at the salient characteristics of narrative and dramatic construction, the teacher has usually come to the realization of the futility of an attempt to crystallize the literary type, and to say that it should be "thus" and "so." If he be not materially inclined, he may realize, in the meantime, that his pupil's interests have been directed to the dry bones of the structure instead of to its mind and soul. But if he is, then the type of the novel, of the drama, of the lyric is likely still to allure him. He simply changes the direction and scope of his method, not its essential character.

He sees then that a drama of Shakespeare's differs strikingly from one of today, because theatrical con-

ditions differ; because the one was presented on a large stage extending out into the theatre, open to view on three sides, with exits to the right and left of the rear, and with a curtained recess in back: because the other is given on what Brander Matthews aptly calls the "picture frame stage," open on only one side, and requiring flatness, color, and vividness of detail. Therefore, the stage of Shakespeare's day admitted of mob scenes and battle scenes, or in the language of the critic of painting, of "huge canvasses." It also admitted of frequent changes of scene because there was so little regard for setting. In general, out-of-doors was presented on the spacious protruding platform, indoors, within the curtained recess at the rear. These and many other details, too numerous to mention, attract the teacher who would present in idea, in type of the Shakespearian drama. On the other hand, if *Pillars of Society* be under discussion, there is need of finding out the reasons for the interest in domestic life, the prevalence of short speeches, the lack of soliloquies and the consequent need in the acting of facial and bodily expression. The flat surfaces, the brilliant spot lights, the careful grouping, the definite localized background of the small modern stage help to make these things clear.

There are, according to a well-known educator, three prevailing ways of teaching a Shakespearian drama, in secondary schools and in the under classes at college: the linguistic, which should interest only language scholars; the philosophical, which the reader or spectator ought to consider at home; and the dramaturgic, which is the one true way for the school room. His reason is that a drama depends for its success on its being acted: the lack of a stage and of concrete accessories need be of no concern, if the child can visualize its presentation, and stage it in the theatre of his own mind. To do this most successfully, it follows, that he should imagine it in

such a theatre as Shakespeare's own Globe, and see it as it must have been presented there.

Of course, there are other reasons which must appeal to this kind of teacher. The method is so definite, so tangible, so mathematically precise! There is no doubt about the ability of the teacher who successfully uses this method to get definite facts and images into his students' minds. But the question is, not has he taught something tangible and definite, but has he taught *Macbeth*, *As You Like It*, *King Lear*, or whatever play may be in hand? Has he not rather emphasized the points in which they all agree, the evidences of technique, that of course make each story and each picture clear, but that fail to give the underlying spiritual significance. It is well, especially at one time in a pupil's development, to see that the great stage around which the raving Lear runs, aptly gives the illusion of the extensive heath, but is it well for him *persistently* to miss the point that the sorrow and suffering the King is bearing with others is giving him his first understanding of real, rather than of superficial and artificial values? We may be, as Lamb says, giving up a dream for a shadow. We may in our efforts to be concrete, be the means of limiting the limitless, of ignoring the spirit for the sake of the form.

The whole thing results from the same habit of mind that would reduce psychology ten years ago, to mere counting of pulsations and the like in a laboratory. We too, many of us, would pursue the study of literature according to the method of the laboratory. But, query one, in so doing, are we actually dealing with literature, or with the material conditions which have helped to give it superficial shaping?

The biographical method, the study of the man as revealed in his work, has also undergone an interesting change within the last few years. A generation ago, there were a host of books purporting to give us Shakes-



peare as he is revealed in his sonnets and dramas. Now they are more or less derided. The uncertainty of a method that will find personality in an impersonal literary form, has, in his case, at least, been definitely shown up. But the literary interest in the man remains for us small reason. In the background of our thinking about art, especially poetry, there lies the conception of its being the expression of a personality—according to Goethe and Carlyle in theory, and the critics Sainte-Beuve and Matthew Arnold in practice. According to the first group, it is the expression of no ordinary person—but of Superman—the one in whose blood flow all the finest currents of his race and age. Know the age, according to Carlyle, and you will know its great men, its heroes, its statesmen and its poets. The same idea runs through Emerson and others. Taine in his *Histoire de Litterature Anglaise*, made it a usable method, for he reduced it from theory to practice, by indicating in each case the forces in Race, Time and Environment that contributed to the development of the poet's personality.

"The discovery has been made," he wrote, "that a literary work is not a mere play of the imagination, an isolated caprice of an excited brain, but a transcript of contemporary manners and customs, and the sign of a particular state of intellect. The conclusion derived from this is, that, through literary monuments, we can retrace the way in which men felt and thought many centuries ago."

This theory proceeds from an interesting, though not necessarily truthful assumption that the poet is the epitome of his age; or, to use another image, the one who, because of superior sensitiveness to the finer thoughts and aspiration of his time draws all to himself, as to a magnet. Therefore, the study of, let us say, the poetry of Wordsworth, leads to a consideration of the reasons

why he was influenced by the Return to Nature movement, by the incipient Romanticism, and by the French Revolution. Know him and his time, we are told, and we must know his poetry. Of course, that is studied in this connection, but you who have had experience, how often have you seen it viewed "as a transcript of contemporary manners and customs," and as an occasion of the search for manifestations of Wordsworth's interest in the poetic, social and political reforms of his day?

This primary assumption gets its authority but not its proof from purely theoretical science, where it is known as the theory of the influence of heredity and environment. This, as is recognized, is the foundation of the more elaborate hypothesis of Darwin known as the theory of evolution.

In pure science, the influence of heredity, and the influence of environment are accepted as facts. But what true scientist can today be found who will admit as proved beyond doubt that the combined influence of the two is the sole shaping factor in life? Yet many a teacher of literature accepts it without question, and proceeds to explain it on that one ground. It is the rare teacher who, accepting the method for that which is of value in it, admits its limitations.

In actual practice, this method presupposes much extraneous knowledge on the part of teachers and students, if it is to be used as its most ardent supporters would have it. I have seen its use result therefore, in classes of literature being turned into what, for all practical purposes, are classes in history and biography. It reminds me of a school inspector's remark when he came out from a visit to an English class in a secondary school: "That was a very interesting lesson in history."

Of course, no one, least of all the teacher of literature, will derogate historical study. Its value has been ascer-

tained. We may even generously admit the advantages of using the literature of a period in a history class, as a means of understanding its interests and its aspirations. We have a right to go further and use this method, with due consideration of its limitations, but with regard for the connection between literature and life in our classes in this subject. For there can be no doubt of the contribution made by race and age to those who participate in its activities. In the Scholastic sense of the word, we grant that the age does give the poet his "material." But does it give it its *Form*, as the Scholastics conceived that idea? We moderns have lost much by our failure to apply these terms to literature, and by our acceptance of the unphilosophical distinctions between form and content.—Do we apprehend that Form—that individual, and life-giving principle which transmutes this common Material into a thing of beauty that is a joy forever? What place does its apprehension have in a course of this character? True, the teacher who accepts this method goes beyond the pedagogue of the first type, in that he places emphasis upon the content, rather than upon the form—the mold into which ideas are poured. But has he actually penetrated the inmost recesses; has he made his class perceive the essence, the inherent power of the work under discussion?

This method is even more insidious in its work of destruction of true literary feeling than the first, for the real student will some day be likely to realize the obvious defects of the other through his apprehension of that "which can be considered at home;" but this offers no such apparent contrast. This method is the Leveller in literary study, the one that reduces literature to a metier and would observe that which is differentiating and actually worth while.

The third of these methods which has been comprehensively called the chronological, has, in the course of time,



been so narrowed and defined, that the word "evolutionary" more accurately names its essential characteristic, if we take into consideration the majority of literary courses for upper classmen in our American Colleges. This means that differences in chronology signify definite changes in the character of poetry and prose, and that these changes are not sporadic, but obedient to the laws of growth and of development laid down by Darwin in his *Origin of Species*. Such a course concerns itself usually with development along a direct line—the evolution of a literary form, such as the lyric; the evolution of the subject matter of literature, such as is to be seen in this last century's course from interest in nature, to interest in man and his various social problems; the evolution of literary aims, as can also be illustrated by recent developments of the Romantic and then of the Realistic schools. Of course, it is possible to sum up all of these in one course, but few teachers, if they will examine their lectures, will find them so inclusive. Simplicity in this case offers too many advantages over complexity.

Such a course naturally is based upon assumptions similar to those accepted by teachers using the biographical method. As the theory of evolution rests upon the belief in the influence of heredity and environment, so must a course built on this hypothesis premise its postulate that literature is the outcome of race, age and environment. Therefore, the weaknesses and limitations of the second method are characteristic of the third.

The emphasis, however, in a course of this kind, is likely to be placed less upon the poet's work as a whole than upon his connections with those who have gone before, or who come after. Therefore, the attention in the case of any one poet, is directed to a study of his sources, and of his use of them, and also to the nature of his contribution to his successors. It is natural that from this point of view, some minor, or let us say, minimum works

—should acquire a significance all out of proportion with their literary merit, because Shakespeare, or Dickens, or Browning drew from them. In this way people unheard of before in this evolutionary day are discussed, and books that have grown heavy with dust and yellowed with age are rescued from oblivion. The evolutionist in literature presupposes that there are underground sources of every new current in poetry and prose, and that these sources can be found if the search be long and unwearied, and the searcher not too prone to make “interest” and “appeal” the motives of his literary study.

There is, in fact, a tendency in all this to upset our notions of the good and the bad in literature. The overthrowing of fixed notions is a very good thing at times, if there be a rational need of it, and doubts and confusion are consequently cleared away; but the upsetting that obscures values, and distracts attention from that which is worth while cannot be of unquestionable merit. Source hunting that has for its aim a more accurate estimate of a great poet’s work, is undoubtedly of service; that which leads to the discovery of true literary art which has for a long time been ignored is also to be admired; but that which goes no further in its object than to get the connections between Scott and Dickens, for instance, and to show that the break between them is not so abrupt as it seems, falls short at least of an accomplishment that is commensurate with the effort. Only a professed scholar in literature can appreciate the crimes which have been committed in the name of “source-hunting,” not only in aim but also in method, and in results. As a natural consequence it is in present disfavor, even though the thinking which demands it is still held in high esteem. Its decay is due to the lack of sufficient nutrition of proved fact, and to the tortures involved in the forcible feeding of strong conjecture.

The disregard which this method of study has recently

and possibly only temporarily received, is not coordinate with the high praise given to its complementary method, the indication of one writer's contribution to another. It is easy to show ways in which Wordsworth affected Shelley and Keats in subject-matter, in lyrical form, and in poetic aim. These instances can be definitely and almost mathematically stated. The inspiration of one poet by another is so natural that the ancient Greeks, Teutons and Celts all had hierarchies of poets and believed in a thing somewhat parallel to our Apostolical Succession of the priesthood. There are many things in the constituency of poetry which can be imitated, such as the form, the matter, and the aim. It is likewise in the nature of things that each man should improve on some of the details. A course, therefore, in the evolution of literature must concern itself with such elements as are susceptible of imitation and therefore subject to change. A comparison of two poets such as Wordsworth and Shelley will indicate that which is variable and has been imitated by the latter poet; a contrast, that which is variable, but which has been rejected or improved upon. But that which is Wordsworth's, which is Shelley's, which is Keats', and in each case no one's else; that *invariable* element, that Form, which in each instance dominates the variable material; that, too, finds no place for consideration in this method, where emphasis is placed not on essences, but on connections. The thing which counts in any poet is not that which is contributed by him to others, but that which belongs inherently in his poetry, and his alone. When a living art is forced into the restraints of a lifeless and rigid system, the spirit which eludes classification escapes from its bounds, and few care to recognize its loss.

That there is, however, an unconscious recognition of the existence of this invariable element may be inferred from the literary student's ignoring, rather than actually refusing to accept, a distinct implication of this



method as applied to literature. The Darwinian theory, which aimed to account for *physical* differences in living species, and which indicated, within those limits, the orderly development from the lower to the higher, had in itself implications shortly to be realized. The method was quickly taken over into the study of man's mind and soul, and their manifestations in politics, philosophy, religion and poetry. In all but the last, those accepting the method have now accepted its implication of progress. Pragmatism has developed this to the utmost with its belief in the present moment as the high-water mark of existence—and the past as but the rise of the tide to this point.

The acceptance, however, of the theory of progress in literature, as in the other fine arts, makes necessary an iconoclasm for which few are yet ready. The authority of the ancients, whether classic, mediæval or Renaissance, prevails in the arts to an extent uncommon in any other domain of knowledge. The modern man may deny any educational, political, or religious principle which has the tincture of antiquity, but he is likely still—despite an occasional exception, such as George Bernard Shaw—to worship the literary gods of the past.

But will this long be so? Are not the implications of a theory so wholly relentless in their career forward that we cannot escape them? If this happens, and we accept the poetry of the past as inferior to that of the present, the epics of Homer, Virgil, and Dante, the dramas of Shakespeare and Corneille will then become mere historical documents, “transcripts of contemporary manners and customs.” It seems as though literature, losing its motive, must also lose its entity as, pragmatists, ignorant of true conditions say, religion in the older sense has lost its *raison d'être*. The perpetuation of the art, if not in a revenging future, at least in a thoughtless present, demands a renewed interest in the essence of its inheritance of poetry and prose, in that

spirit in the work of each artist which defies all laws of time and space.

Signs of a change of interest are already evident, not the reactionary change that rejects the good in these methods, but seeing their meaning and their use, adds them to those which reason holds eternally of value. This is a revolt among teachers of literature particularly, who see the truth behind the veil which science with a tyranny that may some day be realized with horror, has drawn over the face of the art they love.

They will see later that the theories—the half-truths of science which have contributed methods to the teachers of literature—are not only signs of her dogmatism. It is more deeply involved in her demand on us to see things as they are, not in the reality conceived by philosopher, poet and saint, but conceived by herself—the reality which accepts nothing but the facts perceived by the senses, and such inferences as can be drawn directly from them. The search for fact in the study of literature has given a stimulus to many a student not necessarily a lover of art. It has made what may be called the scientists of literature, its historians, its antiquarians, its philologists, and so on. We know the “material” of literature and of language as never before.

But a conception of reality which makes it a shadow of truth, fleeting and uncertain, as those of us who have studied the body of literature according to scientific methods know more than others, cannot exclusively prevail. The pedagogical demand for tangibility cannot justify it. The aim of the teacher of literature should not be such that he can pay Paul only by robbing Peter. Both Peter and Paul will suffer in the end. Literature, which is in its finest sense an expression of the spirit of man, needs the Paul of science in its study, but more than ever, it needs the Peter of abstract reason to guide its lover to its essential meaning, that which is the secret of its permanent power and beauty.

## SURVEY OF THE FIELD

### SEX INSTRUCTION IN THE PUBLIC SCHOOLS

At the annual meeting of the National Education Association, held in St. Paul last July, the relationship of the public school to the teaching of sex hygiene received a great deal of attention and many educators pleaded earnestly for the freeing of our public schools from this line of instruction. The evil effects were pointed out and the audience manifested their views in the matter in no uncertain manner. The rank and file of the teachers of the nation went on record at this meeting in opposition to the movement for sex instruction. It was not a sudden appeal to sweep away the judgment of the audience. The teaching of sex hygiene has been tried out in a great many places and not infrequently with disastrous results. It was with a full knowledge of the evil effects of this movement that the teachers of the country emphasized their opposition to it.

The fifth resolution presented by the committee and approved by the Association gives very conservative expression to the sentiment of the convention.

“5. Sex Hygiene: The Association, reaffirming its belief in the constructive value of education in sex hygiene, directs attention to the grave dangers, ethical and social, arising out of a sex consciousness, stimulated by undue emphasis upon sex problems and relations. The situation is so serious as to render neglect hazardous. The Association urges upon all parents the obvious duty of parental care and instruction in such matters and directs attention to the mistake of leaving such problems exclusively to the school. The Association believes that sex hygiene should be approached in the public schools conservatively under the direction of persons qualified by scientific training and teaching experience in order to



insure a safe moral point of view. The Association, therefore, recommends that institutions preparing teachers give attention to such subjects as would qualify for instruction in the general field of morals as well as in the particular field of sex hygiene."

There can be no question of the undue emphasis that is at present given to sex problems and relations, nor can there be any question of the grave danger to the children arising out of a sex consciousness thus unduly stimulated. This, in fact, is one of the main reasons that actuates many of the most strenuous opponents of the teaching of sex hygiene in our public schools. It is impossible to speak of sex publicly to a group of children without unduly stimulating sex consciousness in them. Wherever it has been tried the results have proven the truth of this statement. The rapid spread of immoral practices and the diseases resulting therefrom render it imperative that every precaution be taken to combat the evil. There is unanimity among educators concerning the urgent need of prudent efforts in this direction. Differences occur only as to the means to be employed. The advocates of instruction on sex in our public schools proclaimed such instruction a panacea. As a matter of fact, it has proven, wherever tried, a potent means of aggravating the evil. We need not here enter into the question of statistics: attention has been called to this feature of the problem on several occasions.

The mere theoretical discussion of this problem has long since given place to experiment. The results must now be appealed to as the final arbiter. In a problem fraught with such grave consequences it is to be expected that calmness and dispassionate judgment should characterize the utterances of those who address the public on this subject through tongue or pen. Mere partisan pleading is surely out of place.

Many students of the problem will be surprised at

the following editorial note which appeared in the September issue of *Education*:

“We regret the position assumed at the meeting of the National Education Association by several of the speakers, that it is not the business of the public schools to take the responsibility of giving sex instruction to our boys and girls. We understand that this assertion, made in striking rhetorical language, provoked considerable applause from the audiences, the persons making up which were perhaps more influenced by the appeal to their feelings than by the intrinsic merits of the argument. Probably when they went home and quietly thought the matter over they regretted the applause which the eloquence of the speakers had elicited. For the same reason exists for giving instruction in sex subjects in our public schools as that which justifies and requires that we give instruction in the three R’s or in *any* of the subjects now comprehended in the curriculum. That reason is, fundamentally, that the welfare of the state requires that its citizens should be adequately informed and trained in these subjects. This is the reason for the very existence of the public schools. Ignorance is a menace to the state. Therefore the state must see to it that its citizens are not ignorant. Theoretically it would be ideal if all parents would instruct their children in the three R’s and in all other branches of learning. This would perfectly distribute the expense and fittingly place the responsibility. Those who have children should look after them and see that they are properly brought up. But experience has shown that this theory does not work. It is not practical. For many parents cannot, and many more will not, educate their children. Therefore the state must. Here is the reason why the public school exists. It has been established to do for its citizens the things that must be done for the sake of its own very life, and that will not be done if it does not itself do them.

Now, this is exactly the situation in relation to the question of sex instruction. The physical and moral interests of the community are directly involved. The direct consequences will ensue to the state if the children are left in ignorance—which is sure to lead to vice and disease that will be fatal to the public welfare. Ideally, as in the other case, the home is the place for instruction in these things. But as a matter of fact few homes do, and most homes *cannot* give proper instruction in sex subjects. The state is, therefore, obliged to do it through its established agency for the dispelling of ignorance and the cultivation of knowledge and virtue. There may be room for discussion as to how and when the school teachers should take up the responsibility. Doubtless there is a right way and a wrong way to do it;—a right age and a wrong age at which to take the matter up. Doubtless some teachers are better qualified than others to give information and instruction on these delicate subjects, with a maximum of good and a minimum of danger to our growing boys and girls. But the teachers cannot avoid the responsibility; and we deplore the utterances which would sweep aside with mere rhetoric so solemn an obligation, one so vitally related to the welfare of the state.”

It is a great pity that the National Education Association should assign papers to men who indulge in mere rhetoric. However, it is fortunate for the general public that the addresses in question will all be published in the Proceedings of the Association. The editor of *Education* is surely aware that abuse is a very poor argument, and in his editorial comment we fail to find any refutation of the arguments advanced by the speakers whom he criticizes. Are we to presume, therefore, that the gentlemen who elicited so much applause from the St. Paul audiences used no arguments in favor of the cause which they championed? Were the arguments unworthy of the



notice of the learned editor, or were they so strong that he deemed it prudent to omit all reference to them? Again, it might be well to inquire who were the audiences whose applause was so easily elicited without any show of reason. Presumably they were all teachers; people who, for the most part, were intimately acquainted with the effects produced by sex instruction in our public schools. It is very good of the editor to suppose that these people will, on reflection, regret their rashness in supporting the contention of the educators who from the platform of the National Education Association insisted "that it is not the business of the public schools to take the responsibility of giving sex instruction to our boys and girls."

The reasons advanced by the editor in support of the opposite contention should be very carefully considered. They represent not only the editor's viewpoint but that of a great many people who have been strenuously urging the public schools to take upon themselves a new responsibility of the gravest kind. "The same reason exists for giving instruction in sex subjects in our public schools as that which justifies and requires that we give instruction in the three R's, or in any of the subjects now comprehended in the curriculum. That reason is, fundamentally, that the welfare of the state requires that its citizens should be adequately informed and trained in these subjects. This is the reason for the very existence of the public school. Ignorance is a menace to the state. Therefore the state must see to it that its citizens are not ignorant."

The assumption here is that the welfare of the state requires that children be given sex instruction. The absence of such instruction in our public schools, it is further assumed, must mean that the children are clothed with an ignorance which is a menace to the state. Each subject included in the curriculum of our schools must

justify its presence there on some better ground than that it is calculated to banish ignorance on some subject, otherwise all knowledge obtainable by man would have equal claim to a place in the curriculum, a contention which is so utterly absurd as not to require consideration. Out of all the vast fields of human knowledge only infinitesimal portions can justify their claim to a place in the curriculum of a child's school, and each item must make good its claim on its own merits.

The advocates of sex instruction must prove that such instruction is of greater value to the children and to the state than the instruction which must be displaced to make room for it. This the editor has made no attempt to do. Moreover, long before the question of mere preference for sex instruction over other subjects in the curriculum can come up for serious consideration it must be proved that such instruction is suited to the children, that it will not injure them morally, physically or mentally.

No thoughtful person would be absurd enough to assert that truth may be doled out to school children indiscriminately. A knowledge of crime and of the various ways in which it may be committed, however necessary it may prove as an equipment for the guardians of public morality, would, if generally diffused, cause untold calamity. Craft-Ebbing many years ago wrote a valuable work entitled *Psychopatheia Sexualis*. The book is translated into English and is accessible to members of the legal and medical professions, but its sale to the general public is prohibited by a heavy fine. Few will dispute the value of Craft-Ebbing's work as an aid to those who must deal with crime and its sources, but there are few amongst us who would be willing to place in the hands of the young, or even of the public in general, the contents of this valuable book. Such a procedure could result only in the spread and multiplication of crimes of the most appalling character.

Of course it is not contended that instruction in sex subjects must necessarily deal with the pathological; the illustration is used merely to point out the fact that all truth is not necessarily wholesome for every mind. This general principle is much wider in its application than the field of pathology. The children in our schools are passing through successive development phases and to obtain normal human beings, not to speak of worthy citizens, care must be taken in the adjustment of the truth imparted to the need and capacity of the developing mind and heart. To impart truth before the mind is ready for it, must always result in injury to the mind. Instead of hastening the mastery of a normal field of truth, such a procedure always retards the development of the mind in question. The old axiom *festina lente* was never more fitly applied than in this field. The teacher of mathematics who would undertake to teach calculus and analytical geometry before his pupils had mastered plane geometry and elementary algebra would not succeed in forming mathematicians. What is true of mathematics is equally true in other fields of knowledge. There are very few, if any, who would deny the value of right ideas on matters of sex. The questions are how are such ideas to be acquired, when, and from whom? Great as may be the service of the public school, it has not yet reached a position where it may claim a monopoly of knowledge and instruction. The state has continued to exist down the ages in spite of the fact that the public schools have not instructed the children in sex behavior, and it shall probably continue to exist should the public schools continue to omit these subjects from its curriculum.

The editor of *Education* further ignores the fact that it is not the intellects of the children that are primarily in question. Intellectual development is at best but a means to an end, and the end is conduct. If the state



has an interest in the intellectual development of the children of the nation, it is only by reason of the role which such intellectual development must play in the conduct of her future citizens. It is notorious that feeling and emotion have at least as much to do with conduct as intellect and in the question of sex instruction we are dealing with the strongest and most deep-seated emotional elements in human nature. The development of right feelings in this matter must not be sacrificed by the injection of premature knowledge. In dealing with a child, it were well that the teacher should always bear in mind the saying of the Master, "I have many things to say to you, but you cannot bear them now.' "

THOMAS EDWARD SHIELDS.

## METHODS AND MOTIVATION

Methods and motivation are the things of supreme importance in any system of education, because on these depends the result of the whole system, whether it will accomplish its purpose or not.

If we believe that this life is but a preparation for a life to come, then all our efforts must be directed to fit the child for the accomplishment of his life's work here, as a means of attaining his eternal destiny. We must give him a true picture of the universe with God and religion at the center and man in his proper place.

The child is truly "heir of all the ages," and, more than this, he is also the heir of Heaven. We must bring him into his inheritance by the five paths that lead to it: religion, asthetics, letters, institutions, and science.

It is important for us to remember that development must take place along each of these lines at the same time. If any one of them is lacking, the result is a one-sided individual.

We are concerned here chiefly with the question of how we are going to accomplish this.

It is admitted today that the laws that govern living things in their growth and development are intrinsic, and unchangeable, and that they hold all the way through the realm of life, be it vegetable, animal or intellectual. We must follow these laws of organic life in developing the physical, intellectual, and moral powers of the child.

In studying lower forms we see that the seed or germ from which the structure springs contains all that it afterward becomes. It needs only to grow and develop. We know, too, that the things that help it to grow and develop are those that it assimilates as food. These then become part of the living tissue and aid in further growth and development.

This law applied to education, means that the first thoughts which we give the child must be germinal, and they must be presented in such a way that he can grasp them and use them in acquiring new knowledge. They must be the great thoughts of all time. If we plant the seed of Divine love in these little hearts, the idea of God's goodness, and His loving care for us, it will grow and develop and influence the whole life of the child.

But more valuable than the testimony of science, in favor of the organic method is the example of Our Divine Lord. He, the Author of Life, knew all the laws of life, physical, intellectual, and moral, and they are all embodied in His method. It is often called the parable method. He uses thoughts that people can easily grasp to help them in getting the sublime truth of His Gospel.

Every method embodies some system of motivation. Considering methods from this point of view, they might be classified as positive and negative. The positive embodies the motive of love, the negative, that of fear or dislike. Let us turn again to Our Lord to see which we should use.

The things He wanted people to love and imitate He placed constantly before them by word and example. His teaching is almost entirely positive. The negative is not ruled out altogether, but it is rarely used. He uses it against those whom He would destroy, and so also we should use it only to inhibit those things that we do not want. We should lead the child to do out of love, the things he ought to do.

Again, in regard to motivation, methods might be grouped under methods of authority and rational methods. Faith is the motive in the method of authority, and it is the one upon which we must insist. As soon as the intellect develops we must begin to eliminate animal motives. If we make supernatural motives constantly operative in a child's life his religion will become



a part of his daily life, it will not be a thing of Sunday.

Methods in the intellectual life are only apparently distinct from those in the moral life. Some one has said that education is the sum-total of habits formed, habits of thinking and habits of conduct. In forming habits, we first guide the child through his interests. The intellect grows by interest, but in the development of the moral life, interest is but a means to an end. It must give way to strength of character to do the right.

Our method is valuable only in so far as it conforms to the intrinsic laws that govern the development of life and tends to form in the child the virtues that characterize the ideal Christian. Unless we have helped him to make his intelligence and free-will a governing power in his conduct, we have cheated him out of his inheritance instead of leading him into it, for "What will it profit a man if he gain the whole world, and suffer the loss of his soul?"

SISTER MARY IGNATIA.

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## SOME ESSENTIALS IN CHILD TRAINING

Education, which in its broad sense includes every species of instruction or training, is "the continual unfolding of man's powers and faculties, until he has realized the natural and supernatural ideal which God has assigned him. It is a process of developing, from the natural instincts of the child, habits of thought and action in accordance with the ideals of the educator.

The educator's ideals may be natural or supernatural, Christian or non-Christian. If natural, he trains to an exclusive love of nature; if supernatural, to a love of God and holy things, as well as to a love of nature; if Christian, to an imitation of Christ, the Divine Ideal; if non-Christian, to the imitation of some philosopher or philanthropist, his country's ideal.

Whatever current of thought the child is to follow, his course must be directed by an approved method. In the acquirement of any art or science, a code of laws governs the procedure, these laws constituting the *technique* of the art, and the *theory* of the science. Excellence cannot be attained haphazard; there must be order and fixity of design if the angel is to be hewn from the block.

Because of its utility, nothing, perhaps, has been more exploited than *method* in education. Some enthusiast finds himself out of notice, and forthwith, in order to popularize himself, method must shift its foundations according to the random vagaries of his theories, and the child is made the passive victim of his experiments. Yet who and what is the child that such liberties should be taken with his interests? Let us pause and learn from the context.

When some multi-millionaire desires to crystallize his image for the admiration of posterity, he engages, at a fabulous cost, the greatest living sculptor, and bids him

transform that spotless Parian rock into a befitting representation of the proud plutocrat, which will reproduce every lineament of the original, stamped with the delicacy of touch and lofty inspiration of the artist's genius. Yet the highest purpose of that statue is but to show forth to men for a few fleeting years, either the *wealth* or the benevolence of a mortal.

Now, watch that diminutive human form just emerging from the nursery, where the sweet environment of home has been up to this his little world. The second scene in his infant life begins—he is entering school. What fancies, and hopes, and possibilities are locked up within his unimposing figure! Whose shall be the key to unlock that treasure-house and bring to view God's imprisoned saint?

Like to an Aeolian harp seems the aggregate of his instincts and emotions, upon which the winds of the teacher's influence are to play as she develops to majestic stature the physical, intellectual, and moral nature entrusted to her training. Sad, indeed, for him if she be unscrupulous or unskilled! The latent child of Heaven may come forth a pigmy of earth.

Does it ever seriously occur to the teacher that under that conspicuous semblance of weakness—the child—the noblest specimen of corporeal creation has fallen into her hands, to be formed to God's perfection? That she is the artist whose skill is expected to shape those instincts, emotions and spiritual yearnings to a forceful personality which will be an ornament to earth and an inspiration toward Heaven? That this frail being is to be made capable of acting successfully his allotted part on the stage of human life, and as the curtain falls, be ready for admission among the blessed?

Yet such is actually the case. If that life, that character, becomes distorted in her hands, who shall undo the deformity? No one here below. For time and eternity



the spectacle of its distortion must be endured. So it is not a matter of inconsequence, but a weighty issue that daily confronts the teacher through each little human soul awaiting the formative touch of her skilled or unskilled hand.

Nowhere are approved method and device so needed for the operator as in the schoolroom. There the plastic mind of infancy—so susceptible of impressions—becomes the *tabula rasa* on which are to be graven principles of religion, morality and knowledge, so intimately related that throughout life no circumstance can dissociate them. It behooves the instructress, therefore, to call to her aid whatever worthy methods may serve to arouse the child's interest and hold his attention, that these principles may be ineffaceably impressed. Early in infancy should germinal truths be implanted, that they may unfold with the child's physical and mental development, and thus function when needed in the progress of his life. God should be pictured to him rather as a loving Father than as a tyrant or harsh master, so that in every trial or misfortune, even in spiritual degeneracy, he may turn with confidence to his Heavenly Father's sustaining or redeeming love. All superstition and extravagance should be excluded from his worship of God. He should be made firm on disputed points of Catholic Faith, made to realize the excellence of virtue, the mobility of Christian heroism, and the comparative insignificance of earthly greatness.

Next to love of God, love of home—tender and unwavering—should be deeply rooted in his heart; love for that domestic sanctuary where souls that ought not to deceive one another live in reciprocal union. The child's benevolent emotions should be stirred to action through motives of real charity rather than of ostentation. Love of all men, and loyalty to friends, to country, and to God, should be made a distinguishing feature of his character.

Also, respect for authority, for the aged, for the afflicted; reverence for everything sacred, in religion, in national traditions, in society, and in the home. Respect for his *own person* and honor are particularly to be emphasized upon, so as to make him shrink instinctively from whatever might tend to degrade them, or cast a blemish on his character.

It is best that his moral, intellectual and æsthetic tastes be cultivated by the *positive* method taught by Christ—the imitation of high ideals. Never should a degrading individual, a picture, book or periodical suggestive of what is base, find place in the school or home. Only what is elevating should ever surround a being whose life-purpose is to transform the happenings of his life into the joys of eternity.

Models of illustrious men and inspiring women should be set before him, and eulogized. Especially should noble children, who have proved themselves true to duty under conflicting circumstances, but above all, the Child Jesus, in His marvelous obedience, modesty and meekness be held up for imitation. There is little need of the servile *negative* method to keep a child in innocence, if the imitation of Christ becomes his pleasure. He will grow daily more like his Model, through real admiration and love. These sentiments will eventually make him forgetful of evil and less prone to commit sin; then he will enjoy here on earth that peace “which the world cannot give.”

Intellectual training, to be effective, should be a vital process. To make it such, the teacher must be in sympathy with the child, with the subject, and with her profession. She will then select from every method what is best for the particular matter in hand. In the presentation of a lesson her own animation and evident interest will throw around it an irresistible charm that will hold the child's attention without effort. If the teacher is alive, the pupil will seldom be dead. Each successive

subject she discusses will possess a halo of its own, a reflection of the teacher's glow.

The *inductive* method contributes much toward imparting enthusiasm, it being vital and objective. It begins by illustrating the subject, and ends by giving the principle; the illustration captivates the child. The old, cultural, *deductive* method is now nearly discarded, except for mathematics, and in imparting general truths. It first states the principles and then illustrates them. Its use, however, cannot be dispensed with in making knowledge systematic and comprehensive. Both methods have their special adaptation.

No doubt any longer exists as to the necessity of the inductive method in dealing with the natural sciences. It would be absurd to teach botany, biology, or chemistry today without the vital, concrete method. More knowledge may be derived in one hour from the actual analysis of a *rose*, the dissection of a *frog*, or the generation of *iodine*, where sight, and smell, and touch and judgment are aiding the child's memory, than from six hours of *abstract* teaching. These sense impressions give him a mental grasp of the subject that is likely to function throughout life.

Living objects, diagrams, maps and charts are certainly excellent aids in familiarizing the child with general knowledge. Interest in these may be stimulated by current topics of an elevating character. Whatever the extent of the child's education, it should be adapted to his future requirements, as only then will he ably and joyfully acquit himself of the duties of whatever office is allotted him in the economy of creation. He may be judiciously directed to choose an honorable state of life, of occupation, but should never be forced to accept what is contrary to his inclination.

When the child leaves school as the "finished product" of the teacher's training, he ought to be, to his parents,



to society and to the Church "a thing of beauty and a joy forever." And such he cannot fail to be, if in fashioning him to his position in life, the teacher has employed wholesome methods. If she has surrounded him with an atmosphere of religion and morality, and nourished in him principles of honesty, uprightness and justice. Endowing him with all other knowledge apart from these essentials, is but rearing a menace to society and an evil genius to himself.

While shaping the child for his future, the teacher should never lose sight of the Divine Model who has said, "Learn of Me." Then, with the chisel of method, and the mallet of supernatural assistance, she will draw from out the instincts and intellect of that weakling a character so fine, and fair, and strong, that

"Nature might stand up

And say to all the world, 'This is a man!'"

When all that has been accomplished, the child will come "to realize his ideal, and attain his end: to know God, to love and serve Him here on earth, and by this means reach the Kingdom of Heaven," a confirmed saint.

SISTER MARY LOUISE.

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## POPE PIUS X AND THE NATIONAL SHRINE.

Many thousands of Catholic women in the United States who have taken so generously to heart the great work of the National Shrine of the Immaculate Conception at the Catholic University, will be delighted to read the beautiful apostolic letter of our late Holy Father, Pius X, given to Bishop Shahan on the occasion of his recent visit to Rome. When Bishop Shahan laid this great religious project before the Holy Father, in the presence of Cardinal Gibbons and other distinguished ecclesiastics, the Holy Father was visibly pleased and declared that not only would he commend the new church to the generosity of the Catholic people of the United States, and particularly to all Catholic women, but that he would also be pleased himself to subscribe towards the erection of this splendid national monument. And he was as good as his word, for he was graciously pleased to hand to the Rector of the University the large sum of four hundred dollars as his personal gift toward the Shrine. On this occasion he encouraged greatly the Rector of the University to pursue steadily the completion of an edifice which would at once be a most noble monument in honor of Mary Immaculate, the patroness of the Catholic Church in the United States and of the University, and would also accommodate the growing student body of the University, while furnishing a religious center for the great public events, which now take place at the University with increased frequency. Much interest attaches to this apostolic letter of Pius X, as it is probably one of the last great public documents to which he affixed his name. Following is the text of the letter:

To Our Beloved Son, James Cardinal Gibbons, of the title of Santa Maria in Trastevere, Archbishop of Baltimore.

Pope Pius the Tenth.

Beloved Son: Health and Apostolic Benediction;

Many pious Catholic women have by their intelligent zeal added another remarkable proof to the numerous evidences of active charity which we so frequently receive from the United States.

We have been informed that they have created an association for the collection of funds to build on the grounds of the Catholic University of America a church which shall foster the piety of the youthful students and meet the spiritual needs of the vicinity. How highly we esteem this project we need not say, since nothing could be more useful to the Church or further more helpfully the welfare of the republic. Both Church and State are, indeed, deeply indebted to those who guide the youthful mind at an early age to the places where it may be more fully and efficaciously imbued with that holy fear of God which is the beginning of wisdom.

It is most desirable, therefore, that all Catholics should promptly and generously contribute toward the happy completion of this Church, which so many praiseworthy Catholic women have undertaken. In this way will arise a masterpiece of religious architecture which will lift heavenward the minds of every student who enters it, make him thirst for wisdom from above, fill his heart with the same, and preserve it religiously while he lives.

May these holy prayers be heard through the Immaculate Mother of God, in whose honor it has been decided to build this Church, and may her motherly eyes watch day and night over the Catholic University at Washington!



Meanwhile as a pledge of divine favor and of our benevolence, We give you, Beloved Son, the Association of ladies above mentioned, and your Clergy and faithful, with all Our heart, the Apostolic Benediction. Given at Rome at St. Peter's, the 8th day of July, 1914, the 11th year of Our Pontificate.

PIUS X.

## HIGH SCHOOL EFFICIENCY

Superintendent Edwin C. Broome, of East Orange, N. J., writing in *Educaton*, September, says some things which will interest all who in any way are burdened with the responsibility of shaping the ideals and the work in our high schools. The author is evidently imbued with the great importance of vocational training. His remarks will be understood if this viewpoint is remembered.

"I have laid upon myself the duty of answering three questions: First, Do prevailing high school courses need vitalization? Second, What is being done in progressive schools to meet this need? Third, What further can be done? As I understand it, vitalization means so ordering courses of study that the subject-matter will appeal to students as having a vital relation to their life-needs. One of the questionnaires above referred to revealed the fact that, of nearly one thousand first, second, and third year students in three typical high schools, 58 per cent. had decided upon their future careers. Of these, only 48 per cent. could see that there was any relation between what they were studying and what they were expected to do in life. I include in this 48 per cent. the replies of those who declared that the relation consisted only in the fact that their high school studies would prepare them for a higher institution. A similar inquiry, made four years ago, revealed the fact that of 245 seniors in six typical high schools in New York state who had made a decision as to their future careers, only 93-10 gave credit to their school courses for influencing their choice. This, and other evidence, inclined me to believe that high school courses need vitalization.

"In recent years there has been much progress in this direction. The introduction of commercial courses, and other courses of a distinctly vocational trend, have become common. The development of technical high schools, such as those of Newton, Springfield, and Cleveland, and of the county agricultural high schools of the type found in the Central States, is familiar to all students of secondary education. In 1911-12, 25 per cent. of the high school students in this country were engaged in practical courses,—commercial, technical, and manual training, agricultural, and in domestic economy. Vari-

ous cooperative schemes, such as those in operation at Beverly and Fitchburg, Mass., and at Cincinnati, are likewise familiar. It is impossible to predict what effect these newer developments will have upon the reduction of high school mortality, or upon restoring public confidence in high schools. There is a grave danger that the elaborately equipped technical high schools may degenerate into mere preparatory schools for technical colleges, or, like the old type manual training high schools, may over-emphasize manipulation and technical skill at the expense of industrial intelligence and vocational interest.

"A good beginning has been made toward the vitalization of secondary courses. Let me venture to suggest ways which will tend still further to enrich and vitalize high school courses.

"1. Extend still further the introduction of short, two-year, practical courses in vocational, business, and home-making subjects, granting special diplomas for the successful completion of such courses.

"2. Except for students preparing for college and other higher institutions, omit all pure mathematics, pure science, and ancient languages, and teach modern languages by the 'direct method.'

"3. In all cases, where the necessity of preparation for college does not control, have all mathematics, science (excepting, possibly, an elementary course in general science), and drawing strictly ancillary to subjects which possess life motives; for example, geometry to mechanical drawing, mechanical drawing to shop work, free-hand drawing to costume designing, home furnishing, and illustrating, and biology, physics and chemistry, to home economics, sanitation, agriculture and horticulture.

"4. Give credit for work well done outside of school in music, applied arts, construction, home making, and agriculture, somewhat after the plan in operation at St. Cloud, Minn.\*

"5. Coordinate more closely than is the present practice all related courses, and correlate practical English and history, in so far as possible, with practical subjects; for instance, commercial, industrial, agricultural, and home making subjects.

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\*See City School Circular, No. 28, U. S. Bureau of Education.



"6. Abolish all distinctive course names, such as Classical, Scientific, Manual Arts, and Commercial; and require of all students a minimum of English, foreign language, general science, and history, and permit a free but organic choice among the remaining subjects.

"7. Give considerably more attention to vocational guidance so that students may decide earlier than at present upon their future careers, and adapt their courses accordingly.

"8. Enrich still further high school courses of study by the addition of courses in practical civics, child-study (for girls), practical ethics, and printing, and greatly extend the use of music, the drama, and the dance as vital forces in education.

"9. My investigation into the influence of high school courses upon the choice of life-work by students indicated that the particular course pursued of the traditional courses—Classical, Scientific, General—made little difference in the determination in the choice of careers. Therefore, it would seem necessary (1) to lay most emphasis upon studies which, in so far as can be determined, will function to a maximal degree in the life-careers of the students; (2) to introduce material into all courses which will appeal to students as worth while; (3) and so to conduct courses and order teaching that the relation of high school courses to the life-needs of the students will be definitely apparent to them."

The author further recommends as steps necessary to the reforms suggested that "all high schools should be converted into schools of the general type, and preferably coeducational." He further urges that "colleges should accept for admission any high school course which has been well done in an accredited school."

It is the part of wisdom, certainly, to give serious consideration to such recommendations as those made by Superintendent Broome before breaking entirely with our educational past and plunging into the experiment of erecting purely vocational schools which, in the opinion of many competent educators, are a grave menace to the mental life of pupils who may be thus shut off from what have heretofore been considered essential elements of the educational process.

## HOME CLASSES IN PRACTICAL FARMING AND DOMESTIC SCIENCE FOR GROUPS OF FARM WORKERS

A plan whereby ten or more farmers or farm women can form home classes in agriculture or domestic science and receive the textbooks, lectures, lantern slides, laboratory and cooking equipment necessary to conduct them has been devised by the United States Department of Agriculture in cooperation with Agricultural Colleges of certain states.

The object of the plan is to make accessible at home, to men and women who have not the time or means to attend the regular courses at the colleges, practical short courses in agriculture and home management specially adapted to their districts. These courses, which will consist of 15 to 20 lectures, and will consume five or more weeks, can be arranged to suit the spare time and convenience of each group of people.

The courses to be offered at first are poultry raising, fruit growing, soils, cheese manufacturing, dairying, butter making, and farm bookkeeping; and for the women especially, courses in the preparation, cooking and use of vegetables and cereal foods. The Department will supply lectures and lantern slides covering these subjects, and the states which have agreed to cooperate in the plan will lend to each group laboratory and cooking apparatus valued at \$100 and a reference library. The textbooks and lectures will be made so complete that each group can safely appoint one of its members as study leader to direct the work of the course.

When a group has decided to take up the work, the state which cooperates sends an agent with the Department's representative to organize a sample class and assist the leader whom they elect in laying out the work and in showing him the best methods of procedure. The classes commonly are held from 8:00 to 12:00 in the morning and from 1:00 to 4:00 in the afternoon, two or three days each week. The sessions are not held every day, so that the members will have time to attend to their farm duties in between the sessions, as well as before and after the instruction period. The classes meet commonly at the most convenient farmhouse. During the morning hours, textbook work is done. In the afternoon

laboratory work is conducted, and the women who have elected to take the domestic science courses have practical lessons in cooking.

As soon as a class is established, the state organizer withdraws to start a class in some other district. The work thereafter is left in charge of the leader, who receives assistance by mail from the college or the Department in carrying on the work.

As there is no regularly paid instructor, classes can be carried on all over the state as rapidly as the college organizer can visit the groups, and as quickly as the laboratory sets supplied by the college become available. The local leader will preside during the reading of the lectures and references, for which full texts and lantern slides are supplied by the Department. He will also be responsible for the laboratory equipment. Every one who completes the course will receive a certificate from the state college.

Not all of the states have yet agreed to cooperate in this plan. Last winter experiments along these lines were carried out successfully in Pennsylvania, and this plan has stimulated an interest in the method in other states. In one of the Pennsylvania classes more men applied than could be accommodated, and all of the 20 men and 15 women who began the course completed it. Pennsylvania is now arranging for more classes, while Massachusetts, Michigan, Vermont, and Florida expect to take up the work. Other states such as Maine, New York, New Jersey, and Delaware, have signified their willingness to cooperate.

Ordinarily a college in a state usually applies to the Department seeking its cooperation, when sufficient interest has been shown in the plan in several communities where ten or more people have sought the instruction. For financial reasons, certain colleges are not so able to engage in the work as are others.

The advantage claimed for the new home courses with local leaders and laboratory equipment over the ordinary correspondence courses is that only a small percentage of those who take the individual correspondence course finish it. Studying in a group, with laboratory work and a leader, seems to



stimulate the interest and add a social feature which lead the members of the group to follow the work conscientiously and complete it. Experiments with free correspondence courses show that while many individuals gain advantage from them, many others, because the material is furnished free, do not feel the same obligation to complete them as they do when they pay a substantial sum of money for the instruction.

## CURRENT EVENTS

### BIBLE READING IN PUBLIC SCHOOLS PROHIBITED

An important decision was recently rendered by the Supreme Court of Illinois on the question of religious worship and Bible reading in the public schools of the state. The history of the case is, briefly, as follows:

Certain public school teachers in Scott County, in that state, had introduced the practice of reading to their pupils every day the school was in session, portions selected from the King James version of the Bible. The parents of some of these pupils objected to the reading as forbidden by the Constitution and laws of the state and, when their protest was rejected by the judge sitting in the Circuit Court of the county, had carried an appeal to the Supreme Court. That body declared, by a vote of 5 to 2, that the religious liberty guarantees of the Illinois Constitution forbid the Legislature to authorize reading the Bible in the public schools.

The reasons given for the Supreme Court decision were:

(1). Constitutional Law—Free enjoyment of religious worship includes freedom not to worship. Section 2 of Article 3 of the Constitution, guaranteeing "the free exercise and enjoyment of religious profession and worship, without discrimination," includes freedom from being compelled to join in any religious worship.

(2). Same—Children attending public school cannot be compelled to join in religious worship. The reading of the Bible in the public schools, the singing of hymns and the repeating of the Lord's Prayer in concert, during which time the pupils are required to rise, bow their heads and fold their hands, constitutes worship within the meaning of the Constitution, and pupils cannot be compelled to join therein against their own or parents' wishes.

(3). Same—The Constitution forbids the giving of sectarian instruction in public schools. The provision of Section 3 of Article 8 of the Constitution forbidding the use of public school funds in aid of any sectarian purpose is a prohibition of the giving of sectarian instruction in the public schools,

(4). Same—Reading of the Bible in public schools constitutes sectarian instruction. The reading of the Bible in the public schools constitutes the giving of sectarian instruction

within the meaning of Section 3 of Article 8 of the Constitution.

#### RESOLUTION OF THE NATIONAL EDUCATIONAL ASSOCIATION

The National Education Association at its recent convention in St. Paul, Minn., adopted the following report of the Committee on Resolutions, which for many reasons will interest readers of the REVIEW:

The Committee on Resolutions presents the following report for consideration and action as a message to the teachers and citizens of the country:

The Association views with great satisfaction the genuine progress being made in the cause of education as manifested in the wider public interest, the better equipment of school properties, the increased attention to the preparation of teachers, the wider range of study and inquiry, and the deepening interest on the part of teachers in the welfare of children and in the society for which the children are prepared. The Association expresses its belief in the efficacy of a system of public education wisely adapted from time to time to the needs of our growing democracy, and calls upon the citizens of our country to respond with increasing loyalty to the interests of the children by ample provision for the needs of the public school. Attention is called to the close relation between the home and the school in any complete view of society and the Association expresses its abiding interest in the maintenance of the American home in its integrity as the foundation of all Educational and Social progress and declares its belief that the American home and the system of American public schools constitute the most important bulwark of our democracy. A most cordial invitation is extended to all interested in the cause of public education to investigate the work of the schools, and to present constructive criticism, both of methods and results. A destructive criticism from irresponsible sources can never build a system of education. The Association believes it represents the common judgment of the teachers of the country in declaring that all official investigations of public education should be made through the properly constituted authorities responsible to the people, and that the United States Bureau of Education is the logical and natural agency through which the people should provide such investigation.



Where private agencies or foundations are utilized for such purposes they should be held directly responsible to the regularly established authorities in charge of public education for their methods of procedure and reports.

The Association views with satisfaction the attitude of the public toward the progress in the simplification of our spelling as shown by the action of Educational Institutions in adopting the forms in use by the National Education Association.

There are certain important conditions in the nation's system of schools requiring repeated emphasis. Concerning the physical provision for schools the Association renews its oft repeated statement in favor of safety, sanitation and proper provision for heat, light and ventilation in all schools; and directs attention to the importance of competent professional advice, and endorses legislation safeguarding the plans, contracts, construction and equipment of school buildings.

The public school system should be recognized as including legitimately all that makes for the education of the community, and increases the social, civic and economic efficiency of the individual, whether child or adult. The Association desires to encourage the large use by the community of the school plant for all educational, social and recreational activities. It commends the extended use of school facilities through Continuation Classes, enabling employees in mercantile or manufacturing establishments to increase their efficiency both in their vocations and their community relations. Progress already made in these particulars through sympathetic cooperation of employers is most gratifying. The development of recreative activities and the wider use of play in the system of education call for larger playgrounds. Consideration of these needs is earnestly suggested to the school authorities of the country. The judgment is here expressed that all uses civic, social or recreational of public school properties for whatever purposes and by whatever agencies should be under the responsible control of the constituted authorities in charge of public education. The Association directs attention to the value of utilizing Arbor Day, now commonly observed, as a suitable occasion for creating sentiment in favor of the beautifying of school grounds both in the city and in the open

country. The day might well be used with suitable programs discussing the beautification of the cities, the betterment of rural life ideals, of the development of school gardens, of the motives in preserving forests, the inculcation of proper ideas upon thrift, the right ideas toward labor and community industry, of the motives in preserving forests and of making the surroundings of education beautiful and attractive.

The Association recognizing the place of the teacher in our system of education declares its belief that salaries should be increased and adjusted to the standards of living required of American teachers; to the demands for professional education and improvement by study and travel; and to the standards of teaching efficiency demanded both by the needs of the schools and public sentiment. The Association recognizing the importance of the education and training of teachers in the profession as well as for it approves an intelligent, sympathetic and careful supervision of teachers in the rural schools.

The attention of the country is directed to the beneficent effects following the establishment of a system of teachers' pensions in many parts of the country and the extension of the system as rapidly as possible is most cordially commended. Experience has demonstrated that sound economy underlies a sabbatical year's leave of absence for travel and study in many of the institutions of higher learning. The plan is commended to public school authorities with a recommendation that at least half-pay be provided. Attention is also directed to the obvious fact that the great majority of the teachers in our public schools are women, and that this situation, as well as the interests involved, requires a larger representation of women in the office of superintendent, principal and on boards of education. The Association regards efficiency and merit, rather than sex, as the principle on which appointments and selections should be made, and therefore declares itself in favor of the political equality of the sexes and equal pay for equal services. A democratic system of education recognizes merit and fitness as the supreme tests for public service.

There are certain important movements in education to which the Association would direct attention.

1. The National Education Association views with great satisfaction the increasing tendency to settle international dif-

ferences by means of arbitration and cordially approves the efforts of the President of the United States and the Secretary of State in this direction. The Association commends the moral self-restraint on the part of the President of the United States in dealing with the Mexican situation and endorses heartily his policy that the United States does not aim at territorial aggrandizement. The Association expresses deep interest in the celebration of one hundred years of peace between the United States and Great Britain to begin on Christmas Eve, 1914, the anniversary of the signing of the Treaty of Ghent, and urges the public schools to make suitable recognition of this gratifying history. The Association continues its approval of the American School Peace League, the organization of Peace Leagues, the observance of Peace Day, May 18th, and the dissemination of Peace Literature.

2. Foreign Relations: The Association recognizing the growing importance of amicable relations with Foreign Countries and the importance of education as the basis for a proper sentiment concerning these relations recommends that a committee of five to serve without expense to the Association be appointed to investigate and report upon the desirability of introducing in the school materials and methods intended to educate the children in an intelligent and sympathetic understanding of Foreign affairs. The Association calls the attention of Colleges and Universities to the opportunities for advanced work in such subjects.

3. The Association directs attention to the satisfactory results reached in the matter of physical inspection of children for health purposes. The sympathetic services of professionally educated nurses have commended the physical inspection of children in our public schools to parents generally. The supervision of this work by competent physicians has proved eminently satisfactory. The extension of this newer form of increasing efficiency in the schools to the field of dentistry is regarded with favor and approval. The Association, therefore, expresses its commendations and approval of such inspection and its belief that a complete justification for this work will be found in the increased efficiency of expenditures, in



the conservation of health and in the greater capacity of the child to utilize the offered education.

4. Vocational Education: The Association re-affirming its former declarations upon industrial and vocational education as a phase of the general education needed in a democracy and commending the principle of vocational guidance under competent leaders, would declare itself in favor of a nationwide system. The Association endorses the principle of Federal aid for vocational education as provided in a bill soon to be presented to Congress. The Association views with disfavor any proposal of a parallel system of schools exclusively for the trades and industries at public expense, but favors a comprehensive unified system of public education, including all types and forms under the single administration of the constituted authorities in charge of the public schools. The Association expresses its belief that a national system of vocational education, supported by funds from the nation, state and the local community, is an urgent need, is based upon sound economic reasons, and is in response to a public demand that should have prompt attention from legislative authorities.

5. Sex Hygiene: The Association re-affirming its belief in the constructive value of education in sex hygiene directs attention to the grave dangers, ethical and social, arising out of a sex consciousness, stimulated by undue emphasis upon sex problems and relations. The situation is so serious as to render neglect hazardous. The Association urges upon all parents the obvious duty of parental care and instruction in such matters and directs attention to the mistake of leaving such problems exclusively to the school. The Association believes that sex hygiene should be approached in the public schools conservatively under the direction of persons qualified by scientific training and teaching experience in order to assure a safe moral point of view. The Association, therefore, recommends that institutions preparing teachers give attention to such subjects as would qualify for instruction in the general field of morals as well as in the particular field of sex hygiene.

6. National University: The Association expresses to the Congress of the United States and to the country its profound conviction upon the vital importance of education in sustain-

ing and perpetuating a democracy. In any complete scheme the place and function of the University is obvious. The principle of Federal aid to education is most cordially endorsed. The Association re-affirms its former declarations favoring a National University at public expense and under public control. The National system of Colleges of Agriculture and Mechanic Arts fostered by Federal and State aid together with the State Universities supported at public expense has reached a stage in development warranting the next step, namely, the completion of the system of public education by a National University. This University should be distinctly of a graduate character, devoted to research and investigation, not paralleling but supplementing and cooperating with all other agencies for higher education in the advancement of learning, the promotion of science and the development of the highest scholarship. The Association recommends that state and local organizations interested in public education bring this subject to the attention of their Congressmen.

7. The Association approves a standard version of our National Songs as reported by the Department of Music Education in 1912, and presents to the Bureau of Education through the Honorable Secretary of the Interior a request that an official version be authorized for use in schools.

8. The Association endorses and approves the plan of a larger unit in school organization and administration. It believes that the logic of events as well as considerations of economy and efficiency will displace the small district and recognize the county as the natural unit of administration supervising the township, groups of townships, or such other geographical divisions as would be suggested by community convenience.

9. The Association records with gratitude its appreciation of the services rendered the cause of education by the Bureau of Education and expresses its hope that the work may be enlarged and strengthened. This Association records its judgment that all the distinctively educational work of the Federal Government should be centered in and administered by the United States Bureau of Education and urges sufficient funds to make it become an effective clearing house for accurate information in regard to all phases of education and all educational agencies in this and all other countries, and an official

source of information on the problems of education in the several states and countries. Well defined authority should be given the Bureau to enable a desirable cooperation with State and local educational authorities in improving educational conditions.

To this end the Association recommends to the Congress of the United States through the Honorable Secretary of the Interior an annual appropriation of not less than Five Hundred Thousand Dollars. The Association also recommends that a committee of seven be appointed by this Association to assist in obtaining funds for the Bureau and to cooperate with the Bureau in extending its work in harmony with the purposes for which it was established.

Respectfully submitted by the Committee,

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CHARLES E. CHADSEY,  
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JOHN R. KIRK,  
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E. T. FAIRCHILD,  
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G. W. A. LUCKEY,  
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P. P. CLAXTON,  
*United States Commissioner of Education, Wash., D. C.*

ARTHUR H. CHAMBERLAIN,  
*Editor, Sierra Educational News, San Francisco, Cal.*

FRANCIS G. BLAIR,  
*State Supt. of Public Instruction, Springfield, Ill.*

ADELAIDE STEELE BAYLOR,  
*Asst. State Supt. of Public Instruction, Indianapolis, Ind.*

HOMER H. SEERLEY,  
*President, Iowa State Teachers' College, Cedar Falls, Iowa.*



## POSTPONEMENT OF HOME EDUCATION CONGRESS.

The Fourth International Congress on Home Education, scheduled to convene in the City of Philadelphia under the auspices of the International Commission on Home Education and Parent-Teacher Unions September 22-29, 1914, has been temporarily postponed on account of the European war to a date to be determined by the Central Committee. A meeting of this committee will be called by Dr. Martin G. Brumbaugh, president of the Congress, as soon as events warrant, according to a statement received from Mrs. J. Scott Anderson, general secretary.

PATRICK J. McCORMICK.

## REVIEWS AND NOTICES

**A Loyal Life; A Biography of Henry Livingston Richards, with Selections from his Letters and a Sketch of the Catholic Movement in America, by Joseph Havens Richards.** St. Louis: B. Herder, 1913; pp. ix + 397.

Through the labors of Bernard Ward and Wilfred Ward the English-speaking world has recently come into possession of an interesting account of the Catholic revival in England and of the life and thought of Cardinal Newman, who played so important a rôle in the later phases of this most interesting religious movement. Father Richards, in the present life of an illustrious relative, supplies a glimpse into a phase of the English movement which did not fail to produce important results in this country. Many a Catholic and non-Catholic reader will be grateful to the author for embodying the history of this movement in the biographical sketch which so materially lessens the strain on attention, and which adds so much to the color and vividness of the truths presented. The following paragraph from the preface will give an insight into the scope and character of this interesting volume.

"Mr. Richards filled a place in the public eye at a critical period in the religious history of America. He was a factor even if not one of the most important, in that great movement of return to the Catholic Church, which formed so notable a feature of the nineteenth century. While this current attained its widest volume in England under the guidance of John Henry Newman and his associates, it did not fail to make its presence felt simultaneously in many parts of the world. Wherever the English language was read and spoken the printed utterances of the Oxford Tractarians could not fail to arouse intense interest and vehement discussion. In the Protestant Episcopal Church of America, every step of the Catholicizing party in England was followed closely by disciples as ardent as any to be found in the ancient university of the mother country. Moreover, the movement in America was not merely an imitation and a following in the footsteps of foreign guide. It had features of its own; and its leaders worked out their own salvation in ways which, though in

many cases similar to the methods of thought and argument employed by their brethren in England, were yet often strongly marked with their own individual and national characteristics. Their paths, though in the main parallel and leading to the same goal, were by no means identical, not even in all cases similar. Hence a close study of the soul history of a single one of the protagonists in this great religious struggle can scarcely fail to arouse interest and furnish instruction.

"Moreover, the scene of Mr. Richard's career prior to his conversion lay in a region of peculiar interest. Ohio was then still the West. It had been in his youth the far West. All the energy and rude vigor characteristic of the region and the time were fully shared by the Protestant Episcopal body, tempered in the latter by traditional refinement and the education received in its Divines in the East or abroad. Of the early Catholic movement in this environment no adequate account, so far as the writer knows, has hitherto been given."

The charm of style, the frequent intimate glimpses gained through personal correspondence, all add to the pleasure which the student of American life and history will derive from a perusal of this volume.

THOMAS EDWARD SHIELDS.

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**The Catholic Encyclopedia; Volume XVI, Index.** The Encyclopedia Press, Inc., New York. Pp. 959.

Although readers of the Catholic Encyclopedia have long felt the need of an analytical index of this comprehensive work, it is safe to say that few realized the magnitude of the task of preparing one or anticipated with what completeness it would be accomplished. With the Index volume before us we feel no hesitation in saying that the value of the Encyclopedia is increased by it a hundred fold as a reference work and as a library for the general reader, the student, and especially the teacher.

This Index covering over 900 pages of four columns each includes only those subjects on which specific information has been given either in special articles or under classified headings, such as Art, Literature, Science, Education, Music, Philosophy, Theology, History, Sociology, etc. The references have been arranged in alphabetical order according to the



system followed in the work itself, that is, the letters of every title are treated as constituting a unit or a single word. Where several forms of the same name occur, all the references are grouped under one spelling to which the other forms are duly cross-referenced. A glance at such a title as "United States" or "Scotland," "Theology" or "Science," will suffice to show the extent of the cross references and the amount of general and special information not suggested by the titles themselves. A verification can now be made in a moment which formerly might have required the reading of one or many articles.

The reading courses at the end of the volume might well be called study courses. They will be found invaluable by Catholic teachers for they indicate sources and authorities for subjects on which the Catholic viewpoint is important, and on which we have as yet no trustworthy text-books.

PATRICK J. McCORMICK.

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**Consumption, A Curable and Preventable Disease. What a Layman Should Know, by Lawrence F. Flick. Seventh Edition. Philadelphia: Peter Reilly, 1914; pp. 295.**

The author of this book is entitled to the deep and lasting gratitude of the American people for the great work which he has done in preventing the spread of tuberculosis and eradicating this dread disease. He was the founder of the Pennsylvania Society for the Prevention of Tuberculosis. He is the President of the free hospital for poor consumptives of Pennsylvania. He is the medical director of the Henry Phipps Institute for the prevention and study of tuberculosis. For a man of Dr. Flick's wide medical knowledge, it would not have been a difficult achievement to produce a book dealing with the subject to which he has devoted his life's energy; but the work before us is in no sense a technical treatise: Its style is popular, its thoughts are clear and lucid, there is a careful avoidance of details that have value only for the medical profession. Thus freed from unnecessary incumbrance, his message to the laity is clear and distinct, and it has continued year after year to produce good fruit in arousing the public to intelligent action in matters of the greatest importance for the

health and happiness of the community. In a modest preface to the Seventh Edition, the author says:

"Since the first edition of this book was given to the public much progress has been made in the crusade against tuberculosis. The public has been enlightened on the salient points about tuberculosis and many practical measures for treating those who are suffering from the disease and protecting those who are still free from it, have been put into practice. Some mooted points about the disease which have a practical bearing upon the prevention of it have been cleared up. However, there is still a great deal of error about the disease in the public mind, and in consequence, unnecessary fear of it and of those who are afflicted with it still prevails. Public enlightenment will gradually do away with this fear. Necessary changes have been made to bring this revised edition up to date in science and practice, and in accord with established facts and accepted modes of procedure."

This convenient little book should be within reach of every mother and of every teacher.

THOMAS EDWARD SHIELDS.

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**The Natural History of the Farm, A Guide to the Practical Study of the Sources of Our Living in Wild Nature, James G. Needham, Professor of Limnology, General Biology and Nature Study in Cornell University. The Comstock Publishing Company, Ithaca, N. Y., 1913; pp. 348, Cloth, \$1.50, Postpaid.**

This book is well printed on good paper with a substantial cloth binding and has a number of apt illustrations, and, a feature that will be appreciated by those who possess the book, a complete alphabetical index.

Professor Needham has rendered the English-speaking public a real service by the production of this valuable book which cannot fail to appeal to a wide circle of readers not only among students and teachers, but among the studious-minded and thoughtful, particularly among all who love country life and who hearken back to the days spent on the farm. The book more than makes good the modest claim put forth in the preface.

"This is a book on the sources of agriculture. Some there may

be who, deeply immersed in the technicalities of modern agricultural theory and practice, have forgotten what the sources are; they are very plain. Food and shelter and clothing are obtained now, in the main, as in the days of the Patriarchs. Few materials of livelihood have been either added or eliminated. The same great groups of animals furnish us flesh and milk and wool; the same plant groups furnish us cereals, fruits and roots, cordage and fibres of staves. The beasts browsed and bred and played, the plants sprang up and flowered and fruited then as now. We have destroyed many to make room for the chosen few. We have selected the best of these, and by tillage and care of them we have enlarged their product and greatly increased our sustenance, but we have not changed the nature or the sources of it. To see, as well as we may, what these things were like as they came to us from the hand of nature, is the chief object of this course."

The work is not cast in the form of a popular essay or series of stories intended for an idle hour, nor is it the usual dry text-book; it furnishes abundant suggestion and direction for work and study throughout the year, and the results can scarcely fail to be a deepened interest in the farm and its processes and a greater sense of the dignity of this mode of life from which so many have fled in our day to the great detriment of themselves and of the public in general.

Of the method involved in the book, the author has this to say: "A series of study for the entire year is offered in the following pages. Each deals with a different phase of the life of the farm. In order to make each one pedagogically practical, a definite program of work is outlined. In order to insure that the student shall have something to show for his time, a definite form of record is suggested for each practical exercise. In order to encourage spontaneity, a number of individual exercises are included which the student may pursue independently. The studies here offered are those that have proved most useful, or that are most typical, or that best illustrate field work methods. There may be enough work in some of them for more than a single field trip; many of them will bear repetition with new material or in new situations. Each one includes a brief introductory statement to be read, and an outline of the work



to be performed. And all of them, it is the doing of the work outlined—not the mere reading of the text—that will yield satisfactory educational results.”

Nature study and general biology have taken their places permanently in the curricula of our schools, and rightly so, but many a teacher finds the work hazy and impracticable, and many a pupil gets lost in the wide range of material that is opened up to his untrained vision. A large element of success in this field of study is to be found in the right selection of material. The child's interest must be gripped from the beginning of his nature study, and he must be led, step by step, into a fuller knowledge of the great life-processes that are so intimately intertwined with his own existence. It is very easy as we proceed to lose our way and to stray from those things which have a permanent interest for the average pupil. Professor Needham has wisely chosen from the practical things that possess permanent interest for the great majority of country-bred pupils. To quote once more from the preface:

“Much work of this sort has been done, and well done, as nature study, in various institutions at home and abroad. But here is an attempt to integrate it all, and to show its relation to the sources of our living, so it is the natural history, not of the whole range of things curious and interesting in the world, but of those things that humankind has elected to deal with as a means of livelihood and of personal satisfaction in all ages. These are things we have to live with: they are things we have to live by. They feed us and shelter us, and clothe us and warm us. They equip us with implements for manifold tasks. They endow us with a thousand delicacies and wholesome comforts. They unfold before us the ceaseless drama of the everchanging seasons—the informing drama of life, of which we are a part. And when, in our rude farming operations, we scar the face of nature to make fields and houses and stockpens, they offer us the means whereby, though changed, to make it green and golden again—a fit environment wherein to dwell at peace.”

The book should be in every school library, but particularly in the libraries of rural schools, and many a young man and woman who has left school behind them will study the book with interest.

THOMAS EDWARD SHIELDS.

**The Passing of the Fourteen, Life, Love and War among the Brigands and Guerillas of Mexico** by Ransom Sutton. The Devin-Adair Company, New York, 1914; pp. 313, cloth, \$1.25 net.

The story deals with the overthrow of the Emperor Maximilian. It is filled with vivid pictures of men and places. It is clean in its moral tone and contains no objectionable passages to bring a blush to the modest. Whether or not it portrays Mexican life correctly or not is quite another matter. The sympathy of the reader throughout is enlisted on the side of the brigands and their chieftain. Maximilian and Charlotta receive but brief notice. President Juarez is introduced in the opening chapter and remains the pivotal character throughout the book. His character stands out vividly whether true to life or not. He is here seen in a very unfavorable light. He is narrow and rigid, and while he adheres always to fixed principles, he does not escape the meanness of quibbling and fails utterly to rise to the needs of the situation.

The hero of the story is the Jefe Supremo of the Brigand band whose capital is in the mountain fastness. This man is an American who has gradually worked his way to the headship of the Brigand band with the sole purpose of suppressing brigandage. It is an attempt to show the possibility of reforming Brigands by the positive method rather than the negative. The book is written by one who is evidently familiar with Mexican conditions and who presents them strikingly from his own point of view.

The book will hold the interest of the reader throughout. It possesses a strong interest for all who are interested in Mexican affairs, but for a teacher, even though wholly uninterested in the problems which have pressed so severely for solution upon the present Administration, there is an interest in the question of method. The teacher can scarcely read the book without finding in it suggestions as to the way to govern unruly pupils. When interest is captured and turned in the right direction, many of the most serious problems of discipline disappear from the school.

**The Democratic Rhine-Maid**, a Novel by Franklin Kent Gifford.  
The Devin-Adair Company, New York, 1914; pp. 372, cloth,  
\$1.25 net.

This story is a tale for an idle hour. It has little claim to history or philosophy and scarcely more claim to psychology, but there is not much in it that is feverish or harrowing and little that could be objected to even by one who was looking for objectionable passages. On the other hand, there is not much of value to take away from the book. The author evidently has no intention of loading down his readers with valuable information of any sort.

The hero is a graduate of Harvard, a strong, self-made man, without money, but with no mean physical prowess. He wins athletic laurels at Harvard at his graduation and lays them at the feet of his innamorata who is possessed of beauty and intelligence rather than heart and is also possessed of a calculating mother. The young man is given a glimpse of the state of affairs, which kills his ardor. The young lady lives to regret the stand she has taken. What little heart she has fails to capitulate to any other lover and after many years go by she would gladly return to her college admirer, but he has drifted elsewhere.

The Rhine-Maid is a German Baroness who is determined to live the life of a democrat and forswear her title. She falls in love with our American hero and after the usual quarrel finally marries and lives happily ever afterwards, an ending which is perfectly proper for every heroine. It is true that the machinery creaks at times and characters are notoriously made to serve the needs of the plot. There is a humorous description of the German duel, and a striking picture of the desolation which has taken possession of one old lady's heart because she was not true in her younger days to her nobler instincts.



# The Catholic Educational Review

NOVEMBER, 1914

## WHY DO PROTESTANTS USE FABER'S HYMNS?

The most curious fact—and for Catholics a very instructive one—in Protestant religious services today is their large use of Father Faber's hymns. In saying this, I am not losing sight of the gradual but long-continued growth of what is styled "breadth" in the religious outlook of our separated brethren. For it is quite easy to understand the logic that has led them to the employment of translations from the ancient and the medieval hymns of the Catholic Church.<sup>1</sup>

It is but a step from this breadth of view into another broader one. A Protestant who has "gone over to Rome" may nevertheless have left much of value behind him. Thus we could understand why it is that Protestants not merely do not object to, but really love and use widely Cardinal Newman's "Lead, Kindly Light" as a service-hymn. For it really was not "Cardinal" Newman, but the Rev. John Henry Newman, an Anglican minister, who wrote it.

Such reasoning as this may indeed have led to the use of his hymn. But today the reasoning seems to be quite

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<sup>1</sup>They contend that they share, equally with us, the heirloom of the Church's riches amassed in pre-Reformation times—just as Americans are instructed that the tune of the British National Anthem may be used with all appropriateness for the words of "America," inasmuch as that tune antedates the Revolution and was as much the property of the English colonists in America as it was of their kindred across the ocean. And even those Latin hymns (principally found in French breviaries before Dom Guéranger's reform-movement) which belong to post-Reformation days may, in their English dress, be at least partially claimed as appropriate for Protestant use. The latest edition of the Anglican hymnal, *Hymns Ancient and Modern*, contains no less than one hundred and fifty-one such translations of ancient, medieval, and modern Latin hymns, while all varieties of Protestant belief freely use them as well.

forgotten; and, as the Rev. Dr. Benson, a Presbyterian hymnologist, remarks in his *Studies of Familiar Hymns*, "it is used to show the real unity of Christians, whether Roman Catholic or Protestant."<sup>2</sup>

The fact seems to be that Protestants of today recognize no distinction of creed in the authorship of hymns. If a hymn contains nothing of a doctrinal or devotional nature to grate on their religious sensibilities, they may adopt it in their most formal religious services. If its combination of earnest piety, poetic force, and singableness, makes it highly attractive, while its doctrinal or devotional standards are alien to Protestant ways of thinking or feeling, they will simply edit out of the text whatsoever they disapprove and will retain the rest of the hymn.

It may be that such "breadth" was less common formerly than now. When the Rev. George Macdonald, a Congregationalist minister in England, wrote his *England's Antiphon*, he urged (pp. 316, 317) the freer use of Faber's hymns:

These Roman Catholics (he is speaking of converts from Protestantism) have thus met Jesus, come into personal contact with him; by the doing of what he tells us, and by nothing else, are they blessed. What if their theories show to me like a burning of the temple and a looking for the god in the ashes? They know in whom they have believed. And if some of us think we have a more excellent way, we shall be blessed indeed if the result be no less excellent than in such men as Faber, Newman, and Aubrey de Vere.

I should like to give many of the hymns of Dr. Faber. Some of them are grand, others very lovely, and some, of course, to my mind considerably repulsive. He seems to me to go wrong nowhere in originating—he produces nothing unworthy except when he reproduces what he never could have entertained but for the pressure of acknowledged authority.

<sup>2</sup> This much-loved hymn is always spoken of as having been written by Cardinal Newman, and the fact that Protestants love to sing it is used to show the real unity of Christians, whether Roman Catholic or Protestant. But as a matter of fact, the hymn was written by the Rev. John Henry Newman, a young clergyman of the Church of England, twelve years before he went into the Church of Rome; and at a time when, as he himself tells us, he had no thought of leaving the Church of England. Indeed, Cardinal Newman said in 1882 to Lord Ronald Gower (who reports it in his *Old Diaries*) that the hymn did not represent his feeling at that time. 'For we Catholics,' he said, with a quiet smile, 'believe we have found the light.' (Page 86.)

Even such things, however, he has enclosed in pearls, as the oyster its incommoding sand-grains.

His hymn on *The Greatness of God* ("O Majesty unspeakable and dread!") is profound; that on *The Will of God* ("I will worship thee, sweet will of God!") is very wise; that to *The God of My Childhood* ("O God, who wert my childhood's love") is full of quiet womanly tenderness; all are most simple in speech, reminding us in this respect of John Mason.

How easily his words flow, even when he is saying the deepest things! The poem (he has just quoted in full the hymn on *The Eternity of God*) is full of the finest mystical metaphysics, and yet there is no effort in their expression. The tendency to find God beyond, rather than in our daily human conditions, is discernible; but only a tendency.

What a pity that the sects are so slow to become acquainted with the grand best in each other!

I do not find in Dr. Newman either a depth or a precision equal to that of Dr. Faber.

Now this Dr. Macdonald was himself a finely-cultured composer of hymns, a critic, an editor, a littérateur of acknowledged power. His tribute to the sincerity of Faber's piety is ungrudgingly given; so, too, his estimate of Faber's splendid gifts as a poet. And he urges strongly upon Protestants the use of Faber's hymns. That in doing so he should have made some wholly wrong inferences was perhaps to be expected; but it is clear that he did not know the inner life of Faber as revealed by his *Letters*, which show that Faber, in those incommoding sand-grains of Catholic devotion which he enclosed in pearls, was not acting under the pressure of Catholic authority, but, if anything, was in advance of his English brethren in the Catholic Faith (as witness his troubles anent the *Lives of the Saints*). And the view that considers Faber's quoted poem (because of its "tendency to find God beyond, rather than in our daily human conditions") worthy of even a gently-expressed criticism, is an uninstructed view, for it has never become acquainted with Faber's *All for Jesus*, which inculcates precisely the opposite method of finding God, namely, of finding Him in our daily conditions.

Dr. Macdonald would discern little to criticize today in the attitude of Protestants towards the hymns of Faber. Many of them are used and some of them are



classics, amongst our separated brethren. And, despite the kindly plea and the recognized authority of Dr. Macdonald as both hymnologist and littérateur, I may confess to my astonishment that Faber's hymns should be thus largely employed. For, unlike the hymnodal activities of Newman (especially in translations from the Latin hymns), all of Faber's hymns were issued after he had left the Anglican Establishment and had been ordained a Catholic priest; and his hymns, in addition, are simply so saturated with (to Protestants) the sombre superstitions of Catholic piety as to make it difficult for the sects to use them. These poems are expressions of the soundest Catholic doctrine and the most fervent (nay, idealized) Catholic devotion. Open his volume of *Hymns* anywhere, and read for but a few minutes, and you will perceive (if a Catholic) with a new kindling of religious fervor, or (if a Protestant) with "a gentle shock of mild surprise," that Faber's devotion to our Lord is so inextricably interwoven with a childlike love for His blessed Mother that it is practically impossible to sing His praise without at the same time chanting a pæan of triumph to His Mother.

Now it may fairly be esteemed a startling fact that, while Faber thus scandalizes the heirs of Protestant tradition, he nevertheless so strongly attracts them to his verse by the etherealized devoutness of his heart, his obviously sincere and adoring love of God, his soaring poetical thought (clothed though it be in the humblest phraseology), his profound mysticism, his unction, and the pervading sweetness of his attitude towards God and his fellow-man. And our Protestant friends cannot forbear making use of the hymns, not alone in their numerous volumes intended for the pious reading of the closet, but as well in the hymnals intended for use in their formal church services.

Our feeling of wonder grows when we become aware of the riches of Protestant hymnody lying open and at hand everywhere to Protestant use because of the im-

mense and long-continued activities of our separated brethren in the field of hymnody. We might well suppose that they suffer from an embarrassment of wealth. For—to mention only a few of their hymnodists—they can draw upon the stores of poets like Milton, Cowper (whose hymns are highly esteemed), Addison, James Montgomery, Whittier, Holmes; of churchman like Watts, Wesley, Lyte, Baring-Gould, Keble, Bonar, Palmer, Deans Milman, Alford, Stanley, and Bishops Ken, Heber, and C. Wordsworth, and of a cultured laity that loves hymns and has produced many standard ones. In the single field of original English verse, the name of the Protestant hymnodist is legion, while the compiler can also find at hand the ample granaries of a wide harvesting in the translations made from the ancient and modern tongues of Christendom. Some of the English hymn-composers have been most prolific. Nearly five hundred pieces composed by Isaac Watts (who has been styled the “founder of English hymnody”) are in common use today; while Charles Wesley alone is said to have written upwards of six thousand.

Now with this immense fertility compare the one hundred and fifty written by Faber (in numerical imitation of the Hebrew Psalms) who, by the way, did not compose them for singing so much as for pious reading. If we exclude from consideration those which can be used only for pious reading, we limit the number not a little; and if we further exclude those which deal with peculiarly Catholic themes (such as the Sacraments, the Saints and Angels) we find only a small remnant which, as they stand, could in any way meet the doctrinal and devotional limitations of Protestants. This is formally stated from the Protestant standpoint (and, of course, in the not overly courteous phraseology of Protestantism) by Welsh and Edwards in their *Romance of Psalter and Hymnal* (p. 236): “The majority of them are not suitable for public [that is, public Protestant] praise. They are poetic meditations, reflections; or they apostro-

phize saints and angels"; and "the majority, though not all, of his pieces introduce some Romanist idea. It is rare that any hymn of his can be adopted, in Protestant worship, entire and as it stands"; nevertheless we find, to our surprise, that "some seven or eight of Faber's hymns are to be found in most collections, such as

'My God, how wonderful Thou art;  
'O come and mourn with me awhile;'

and

'O Paradise! O Paradise!'

Instead of

'Dear Jesus, ever at Thy side.'

Faber wrote 'Dear Angel,' addressing it to his guardian angel. His also is

'Sweet Saviour, bless us ere we go.'

Faber's hymns are highly imaginative and emotional. They are not sober expressions of worship, but rapturous flights—as in 'Angels, sing on, your faithful watches keeping.' The two critics should also have mentioned (in addition to the alteration of "Dear Angel") that the hymn "O come and mourn with me awhile" was also badly altered throughout in order to adapt it for non-Catholic use.

While "seven or eight . . . are in most collections," I have found as many as thirty-six hymns (complete, or altered, or in cento-form) in recent Protestant use—not merely for pious reading (Protestants have many large "collections" of hymns for this one purpose), but as well for "public praise." And this in spite of the immense number of hymns written expressly by Protestants for their public praise. Is it not astonishing that they should nevertheless go again and again to Faber, the "pervert," who published no hymns until after his conversion to Catholicity and apparently wrote all but one of them after that conversion?

I have just put the word "pervert" in inverted commas—for it is not mine. I have borrowed it from Welsh



and Edwards (p. 230), who use it in speaking of the accessions to the Catholic Church through the Oxford Movement: "Newman channelled a course into the Roman Church, and the stream of perverts has been flowing with steady volume ever since" (p. 230).

The word "perverts" will show quite well that the Protestant use of Faber's verse is due to its excellence and not to any special admiration of the man himself.

The antagonism of the Rev. R. M. Moorsom, M. A., is not less pronounced, although it is expressed in various ways, and always with much unconscious humor. Thus in his *Historical Companion to Hymns Ancient and Modern*, when (p. 304) he gives the titles of the ten hymns of Faber employed in that most popular of Episcopalian hymnals, he speaks of Faber as having "left the Church of England for the Roman schism in England in 1846." "Roman schism in England" is good; so is his reference to Newman (p. 327) as having "joined the English Romanists," and to Mrs. Dobree (p. 301) as having "joined the Anglo-Romanist body." Much love must have been lost when the sweet-singers of the "Anglo-Catholic" Church left it in order to join the "Roman schism in England."

It is surprising that, despite this natural dissatisfaction of our Anglican friends with the perversion of the man Faber, they should still hanker so much after his poetry—written though this was after his perversion. But, of course, none of the various sects that use his verse can be suspected of liking the man. We obtain a view of their dissatisfaction from another angle when we consider some of the objections they express to his hymnal treasury while nevertheless they are picking and choosing so liberally whatsoever attracts their fancy. Here they find a sparkling gem which, unfortunately, is in a golden setting they do not admire. They take the gem out of its setting and pocket it. Here is a string of pearls, but some of them were fashioned about an incommensurate grain of Catholic belief; and one method adopted

is simply to disengage these particular pearls from the long string (at the expense of symmetry, it is true, but with the gain of adaptability of the reformed necklace to another use), while a second method is to smash the particular pearls, remove the incommoding grain of sand, and paste the fragments together in some inartistic manner. This latter method is illustrated exactly by the sixteenth stanza of the hymn on "The Descent of the Holy Ghost":

Those tongues still speak within the Church,  
That Fire is undecayed;  
Its well-spring was that Upper Room  
Where Mary sat and prayed.

The whole poem makes Mary the central figure. Dutton & Co.'s edition of Faber's hymns edits her out of the poem.<sup>3</sup>

But the sixteenth stanza is a connecting link of much importance, and the editor gets rid of the incommoding grain (again at great cost—this time at the cost of the rhythm of the last line):

Those tongues still speak within the Church,  
That Fire is undecayed;  
Its well-spring was that Upper Room,  
Where *the disciples met* and prayed.

But whilst our friends are loading themselves down with the rich spoil, we can hear some of the grumbling they indulge in because they do not find everything just as they would like it to be. The Congregationalist, Dr. Macdonald, who has given us the really beautiful metaphor of the pearl surrounding the sand-grain, admits frankly that some of the hymns are "considerably repulsive" (p. 317) to his mind; and, perhaps misunderstanding the whole Catholic tenderness towards the Mother of God, finds in Faber's verse "traces of that sentimentalism in the use of epithets—small words, as distinguished from homely, applied to great things—of

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<sup>3</sup> Cf. stanza 12, where "her" is changed—with the result of a frightful tautology—into "them;" and stanzas 13 and 14, which, being hopelessly Marian, are simply omitted.

which I have spoken more than once," although he immediately adds with an honest generosity: "but criticism is not to be indulged in the reception of great gifts."

So, too, the Anglican authors of *Romance of Psalter and Hymnal* consider Faber of such importance that they devote five pages to his life and verse, while they nevertheless declare much dissatisfaction with his hymns:

In many instances his sentiments are too amorous, too sensuous, too gross, as in a realistic verse of "O come and mourn with me awhile;"

"Come, take thy stand beneath the Cross  
And let the Blood from out that Side  
Fall gently on thee drop by drop;  
Jesus, our Love, is crucified."

Much that he says is neither sober sense nor scriptural truth. Yet his hymns help to expand the soul and fire imagination. We need all kinds, and his with the rest.

In this brief extract we find several heads of complaint. Faber's phraseology is sometimes "too amorous"—as, doubtless, in speaking of Christ as "our Love."<sup>4</sup>

Then, too, Faber's sentiments are, at times, "too sensuous, too gross," when, doubtless, he conceives of the Precious Blood as falling, drop by drop, on our guilty souls. And yet the two critics who find fault with Faber give five pages of their book to Cowper, and without mentioning anywhere that poet's much-loved hymn:

There is a fountain filled with Blood  
Drawn from Emmanuel's veins,  
And sinners plunged beneath that flood  
Lose all their guilty stains.

But Cowper's hymn has not gone without severest criticism elsewhere. "This hymn," said Sir Edwin

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<sup>4</sup> Protestant hymnals (with—so far as I know—only one exception, namely, the *Oxford Hymnal* of 1906) change "our Love" in the last line (which line closes each of the stanzas of the hymn) into the less amorous phrase "our Lord." Cardinal Wiseman complained that even English Catholics of his day were too much afraid of warmth in their devotional language, and seemed rather to "memorialize the Almighty" in their prayers than to regard Him as their loving Father.



Arnold, author of *The Light of Asia*, "is absolutely shocking to my mind." In his volume of *Hymns That Have Helped* (p. 149, American edition), W. T. Stead remarks that "Thousands of sensitive minds in the United States reject words so revolting. Mr. Bird, of Glasgow, denounced it fiercely as 'the language of the shambles.' But, as Mr. Price Hughes wrote me sentimentously, 'if it has been much criticized it has been much blessed.' All the animadversions of Matthew Arnold, for instance, are as the lightest dust in the balance compared with the fact of the marvelous influence which the singing of this hymn has had in softening the heart of man upon such occasions of spiritual quickening as are known as the great Irish Revivals. It has been the means of changing the lives of more men than all those who have ever heard the name of most of its critics, and it is not surprising that it has forced its way by sheer influence of spiritual power into such hymnals as 'Ancient and Modern' and the Methodist collection, from which it had been jealously excluded, in the one case till 1889, and in the other till 1876."<sup>5</sup>

Now the figure in Faber's hymn is less "gross" than that in Cowper's. James Montgomery, the poet, altered Cowper's first stanza to:

From Calvary's Cross a fountain flows  
Of water and of blood  
More healing than Bethesda's pool,  
Or famed Siloam's flood—

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<sup>5</sup> Schaff admits it into his *Christ in Song* (New York, 1869) with the remark that: "This hymn, drawn from the fountain of atoning blood, 'opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness,' is itself a fountain of comfort and peace." It is in *The Heart and Voice* (designed for congregational singing in the M. E. Church, Phila., 1865 p. 163). It is in *The Church Hymnary* (New York, 1894, No. 410); and in *Laudes Domini for the Prayer Meeting* (New York, 1890, No. 236); and in *The Clifton Chapel Collection* (1881, No. 225); and in *Hymns and Songs*, etc. (New York 1875, No. 302); and in *The Hymnal Companion*, etc. (Boston, 1885, No. 331); and in *Sunlit Songs* (Phila., 1890, No. 186; the volume contains only 222 hymns, and this fact is a tribute to this particular one); and in *The Joyful Sound* (Phila., 1889, No. 169—this volume has only 236 hymns); and in *The Presbyterian Hymnal* (Phila., 1874, No. 136), etc. Mr. Stead's remark might mislead a reader into supposing that the hymn was not popular in America. A casual search has shown me that the number of hymnals omitting is very small compared with those including it.

and so the stanza appeared in two hymnals. Montgomery explained that "the words are objectionable as representing a fountain being *filled*, instead of *springing up*; I think my version is unexceptional." Faber's figure would, therefore, in the mind of Montgomery, be less objectionable than Cowper's.<sup>6</sup>

But it appears that Faber is sometimes not merely "too gross"; he also offends by saying what "is neither sober sense nor scriptural truth." Of course there can be, to a Protestant mind, no sober sense in his ecstasy of love for our Lady; but we should like to learn how he is "unscriptural."

Now before we turn from the critics of Faber's religious muse (who nevertheless yoke that muse to their

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<sup>6</sup> But is there not really a spiritual squeamishness in finding anything "gross" in either poet's figure? When Leo XIII—a master of elegance and propriety in his Latin verse—sent a picture of the Sacred Heart to his friend Giulio Sterbini, he accompanied it with a Latin poem in which he uses the figure of Cowper:

Iuli, munus habe Cor Jesu: manat abunde  
Inde, viden', iugis vena salubris aquae.  
Hunc alacer propera ad fontem, *hoc te merge lavacro*:  
Continuo labes eluit unda tuas.

It is true that Leo speaks of the Blood of Christ as "water" in a fountain; but under that figure he invites his friend to "plunge" into the fount; and the mind must think of the Precious Blood—or of nothing. The Rev. Dr. Macgill gives a Latin rendering of Cowper in his *Songs of the Christian Creed and Life* (No. 59):

Sanguis en Emmanuelis  
Fons est praeditus medelæ;  
Quo peccator emendatus.  
Sordes abluit reatû.

And Cowper's hymn, despite the critics, has been extensively used everywhere in English, while it has also received the honor of translation into various languages.

<sup>7</sup> Apropos of this, it is interesting to find the Rev. R. W. Christophers applauding highly (in his *Hymn-Writers and Their Hymns*, 3rd Thousand, p. 196) a hymn in praise of Sunday as a hymn in praise of the "Sabbath" (not using the phrase "Christian Sabbath"—and therefore unscriptural; for the "Sabbath" of the Scriptures is not Sunday, but Saturday). Mr. Christophers (by the way let it be said) avoids including any hymn by either Newman or Faber, although he might well have included the former under the heading "Hymns from beneath the Cloud" (for what else is "Lead, Kindly Light?") and the latter under the heading "Songs in the Night" (for what else is the beautiful "Sweet Saviour, bless us ere we go")?

own chariot), we may again express our wonder that the figure under which Faber considers the Precious Blood should have been criticized, and the figure under which Cowper imaged It, should have gone without remark, by the authors of *Romance of Psalter*, etc. Cowper's poem is one of his sixty-seven in the *Olney Hymns*; and in Faber's *Preface* to the 1849 edition of his *Hymns*, Faber says: "Catholics even are said to be sometimes found pouring with a devout and unsuspecting delight over the verses of the *Olney Hymns*, which the author himself can remember acting like a spell upon him for years . . ." Faber, the disciple, should not be singled out for dispraise, whilst Cowper, the master, goes blameless. However, as we have pointed out, both are really blameless, for both are "scriptural"—the prophecy of Zacharias (xiii, 1) justifying either interpretive figure: "In that day there shall be a fountain open to the house of David, and to the inhabitants of Jerusalem: for the washing of the sinner, and of the unclean woman."

We have learned something of the amazing popularity of Faber's hymns in the official hymnals, as well as in the unofficial "collections" for private reading, of Protestants; and we have also heard the faint grumbles of the critics, just as we have witnessed some of the laborious editing-out work of the compilers who wish to retain certain hymns but not the incommoding sand-grains of Catholic doctrine and Catholic piety.

Why, then, do Protestants use his hymns, when they have the thousands upon thousands of their own original compositions to select from? A hint at the correct answer to this riddle is given in an unlikely quarter, by the editor of *Hymns Every Child Should Know* (New York, 1907) when giving (p. 112) Faber's "My God, How Wonderful Thou Art":

Frederick Faber's hymns are almost too profound for use by average congregations. He has the power of analysis in a large degree, and cer-



tain of his lines, belonging to other sacred poems than the one below, are marvels of fine expression and subtle thought.

"The only comfort of our littleness  
Is that Thou art so great!"

There is a distinction of thought in these lines! and they place Faber above his fellows as a hymn, or sacred-poem, writer.

There it lies in a nut-shell. Faber is "above his fellows as a hymn, or sacred-poem, writer." He knows how to give "distinction of thought" to his verse; and "certain of his lines . . . are marvels of fine expression and subtle thought." In brief, Faber was really a *poet*. "One of the principal ingredients in his character was its poetical element, the development of which was materially assisted by the beautiful scenes in which his infancy and childhood were passed" (Bowden's *Life*, etc., p. 26). He "had not been long at Oxford before he began to find new themes for his verse in its buildings and neighborhood. At one time he would note in the language of poetry the changes of season and weather in the surrounding country with a fidelity which showed him to be a close observer, and at another would draw his inspiration from some one of the many associations connected with the venerable city itself. In the first year of his undergraduate life [that is, in his twentieth year] he wrote one of his most popular pieces, the *Cherwell Waterlily*, which, however, was not published until 1840" (*Life*, p. 32). Only in his last year at Oxford did he enter the competition for the famous Newdigate prize for poetry. He won it by his "The Knights of St. John," which "Professor Keble, an *ex-officio* judge, pronounced to be remarkably elegant and highly polished; and it was afterwards stated by the late Mr. Hussey, another of the judges, that of the thirty-seven poems sent in, none came into competition with the winner. It was recited as usual in the Sheldonian Theatre, at Commemoration, June 15, 1836" (*Life*, p. 47). He loved Herbert's poetry and studied it deeply and found in it a quiet depth of

thought and a certain sustaining power of Christian life. His analysis of it (written in his twenty-second year to a friend) describes his own after achievements in hymnodal verse: "To read him you must be a thinking-mind, a quiet-thinking-mind, a religious-quiet-thinking-mind, a *dutiful Church-of-England-religious-quiet-thinking-mind* . . . I cannot describe to you my delight when late at night I close my classics, and resign myself to the quiet influences of George Herbert; the fret of weariness melts down into the tranquil stillness of devotion, and my spirit is sent with a gentle impulse to tend its flock of quiet thoughts . . ." For the *dutiful-Church-of-England* mind he afterwards substituted the dutiful-Catholic-Church mind, gaining widest horizons, deepest insight, fullest devotion, without sacrificing anything of his poetical gifts and acquirements. The master-poet whose works he studied and whose methods he imitated—Wordsworth—could well say that England lost a poet when the Church of England gained a cruate. Writing of his *Poems* (collectively published in 1857), Father Bowden says: "In most of his compositions it is apparent that his master and model was Mr. Wordsworth. When at Ambleside he was a great favorite with the venerable poet, but some years previous to that time he had been proud to style himself a Wordsworthian. The admiration was reciprocal, and on one occasion, when staying at Elton, Mr. Wordsworth remarked that if it was not for Frederick Faber's devoting himself so much to his sacred calling, he would be the poet of his age" (*Life*, p. 461).

The peculiar limitations of hymn-writing clip the wings of a poet. But what is said of Faber's *Poems* will measureably apply to his *Hymns*. Add to this poetic power the fire of Christian love for God, our Lady, the Angels and Saints, and you have Faber the hymnodist, admired as such by all shades of sectarian belief with a vague understanding that here is a riches beyond that of their

own singers, and, therefore, to be liberally drawn upon—although here also is a world of Christian sentiment which they cannot understand, for that it is Catholic and most finely and withal most vigorously Catholic.

I think the answer has been fairly found to the question: Why do Protestants use Faber's hymns? There still remains the question: Why do American Catholics use so few of his hymns?

H. T. HENRY.



## HIS SPIRIT QUICKENETH

On a writing-desk in the library of a house in Suffolk, England, a pen is lying on an inkstand whose top is closed. The dried ink on the penpoint is graying from dust and the sunlight filtering in through the drawn window shades. It is Robert Hugh Benson's pen. And Robert Hugh Benson is dead.

At least, the world calls him dead—yet it is only the *man* whom we think of sorrowfully as in the place of his last sleeping. His soul journeyed forth almost in the fashion of the souls of the thousands in the carnage oversea. For he laid down his life upon the battlefield, he fell with his harness upon him: he was teaching the people when the finger of God touched him. Death came to him upon the Sabbath. While speaking to his flock he was summoned away before their very gaze. He went as brave men love to go—head up, eyes forward, the trust of God in their hearts. He answered the call with a ringing voice. He died as the simple, courageous, and faithful want to die, whether teacher or warrior, peasant or prince, man of the world or man of God, in the pursuit of his calling. He has passed on. But his *spirit* is still quick, and his light is still shining on the path ahead. His words are still echoing in the sudden silence—the words uttered by that slender, eager, nervous figure in the pulpit, and the words written by that hand whose genius was the magic of our English speech.

His life was, in all truth, that of the teacher—his was the commission of the Fishermen of Galilee: "Going, therefore, teaching whatsoever I have commanded you." And the manner of his teaching can well come as an inspiration to all who would walk before, and show the way. For, above all, Robert Hugh Benson was glad and willing to acknowledge himself wrong once he had satisfied himself of his error. As all teachers should, he

recognized that the fear of the Lord is the beginning of wisdom. No pride of place, no bond of blood, no thought of human respect could make him compromise with his convictions. Resolutely he turned his face toward the Star that shone in the East and appeared even unto the West. He was great in his humble acknowledgment of error—he was still greater in his bold proclamation of the Truth.

His was the labor of the teacher—to declare the truth and to persuade others to the truth: to point out the reconciliation of apparent contradictions: to reveal the philosophy which lies behind even the commonplace: to stimulate imagination and observation until they can perceive

“Sermons in stones, books in the running brook.”

His was the part of the teacher—to have a deep and abiding patience with those who cannot or will not understand: to have a constant enthusiasm for the truth: to have sympathy for the intellect which grasps only a portion of the truth and is unknowing yet content.

He comprehended and fulfilled the duty of the teacher. He was always alert against every development in the conflict of minds, of theories and prejudices, which now hides its front in the guise of education and again behind the veil of religion. He knew the danger of self-complacency, and of slothful security. He had the historical sense! And he was untiring in his energy—perhaps he was too relentless with himself, and spurred onward until he fell. But he always gave of his best in ungrudging measure. The recognition of his worth happily was not withheld from him. It was not his inclement destiny to suffer from the world's indifference, although he would have welcomed any suffering if thereby the truth might only prevail!

He knew thoroughly the essentials of instruction, namely, self-knowledge and the willingness to labor and

to wait. He was enduringly persistent when his ideas were not grasped by the Philistine, for whom the Present is always the limit of vision. The teacher, building for *tomorrow*, must expect in certain quarters to be without understanding and sympathy *today*. But he should be great enough and strong enough to go forward resolutely and fearlessly, thinking the thoughts and dreaming the dreams which mayhap will mold the future and probably will appear as shallow paradoxes to those whose eyes are upon the ground while his are upon the clouds which part at times and reveal glimpses of "the hid battlements of eternity"!

Such has often been the teacher in the golden days of past civilizations; such should be the teacher in the iron hours of the present; and such must be the teacher in the misty future now looming vaguely ahead in shifting and terrifying shadows. The message of the true teacher in this century, and hereafter, must be the message of Christianity if humanity is to recover from its prostration and enter upon a new and wholesome order. It is the teacher's hour; and happy he, and happier the world, if he be eloquent of speech and pen, for then every man may come to feel his influence, and hearts and souls may be uplifted—laughing for sheer joy at the sunshine which has fallen across their way. The personal note must be sounded, the note which stirs all the chords in every human being into vibrant response: and he whose personality is vivid and compelling has in him a power which renders indelible upon the minds of those who hear his voice, the lessons of his teaching.

Such was Robert Hugh Benson, priest of God, and Teacher commanded of the Master. His voice has blended and been transmuted into the Eternal Silence, but its accents are with us still in his deeds and in his books and all their comfortable words. His spirit quickeneth even while he has gone from us to enjoy in all its unspeakable beauty the friendship of the Christ.

THOMAS QUINN BEESLEY.



## SURVEY OF THE FIELD

### THE CONTROL OF EDUCATIONAL AGENCIES

Attention has recently been called to the great importance attaching to the control of educational agencies. The problem is not a new one. Christianity fought its way in the Roman Empire at a time when the schools were mainly creatures of the state. She found it necessary as time went on to build up her own system of schools, to fix her own educational standards, to determine the scope and character of the instruction to be imparted. Our present academic degrees are survivals of the licenses which she issued to her sons and daughters who were found competent and worthy to discharge the duties of the teacher's position. It was through her schools, in large measure, that she was enabled to save the remnants of pagan civilization to civilize the barbarian hordes and to build up a Christian civilization. It was through the agency of her schools, in no small degree, that she subdued the warlike spirit of the nomad and introduced him to the arts of peace.

In our own time and country the control of education has been assumed in ever-increasing degree by the state. The churches were not prohibited from conducting schools according to their own standards and under their own control, provided such schools conformed to the essential requirements of the state. Nevertheless, since the state taxed all of its citizens for the support of a public school system while it refused to support private and religiously controlled schools out of the public exchequer, as is done in England, it practically took over to itself the control of the educational forces of the country. From these schools religion was banished, not, it would appear, from any hostility to religion but from the necessity of the case, since the state must treat all religious denominations with even-handed justice. It was

hoped that religion would support itself through the instruction given in the homes and in the churches. How futile was this hope may be seen from the religious statistics of our country. Furthermore, it was supposed that Christian morality might be saved in spite of religious decay. Has this hope also proven itself vain? One might ask the still further question, Can the state be preserved by a school system which is unable to maintain religion and morality?

President Hall, of Clark University, in an address delivered in Cleveland, 1907, called attention to some limitations of an educational system controlled entirely by the state: "The separation of church and state, while a great is not an unmixed good, for it has involved abolition of religious training for our entire public school system. Boys and girls are most susceptible to religious influence during the teens, when practically all confirmations and most conversions occur, and at this age more than any other religion is the bulwark of morality and nothing can fill its place. It has been said that were religion all false, we should have to invent and apply it, if we had the wit to do so, for its influence upon the emotional nature, which is now at its flood-tide, and for the restraint which it puts upon the lower propensities which now burst into sudden strength while the intellect and conscience is yet too undeveloped and unformed to control them."

The Catholic Church in this country, realizing from her long experience that religion and morality must find place at the heart of the educational process if education is to bless society and that the Church must exert her control over the educational agencies to which her children are subjected both for the continuance of her own life and for the well-being of the state, has maintained at tremendous sacrifice her own educational system and established her own standards. The Lutherans and one or two other non-Catholic bodies have taken a

similar stand, and all denominations have attempted more or less to maintain certain schools under their control.

Failure to provide adequate religious and moral instruction is not the only item charged against the state-controlled system of schools in our midst. We quote once more from the address of President Hall. "Almost the entire control of our schools today is in the hands of local boards, who determine the amount of money to be raised and expended for education, provide school-houses, text books, employ teachers, fix their pay and length of term, etc. Under this system the more ignorant a community is and the more in need of good schools, the less likely are the boards that represent them to see this need and the less chance that they will be able and willing to meet it. While superior and devoted men can sometimes achieve excellent results, the system itself is bad, and low politics, sordid views, false economies and vacillations are too common, while favoritism and graft are not unknown. Men but little above the average intelligence and virtue of the community and whose chief desire is to please their constituents and win popularity enough to climb higher up the political ladder, of which the school board is the lowest rung, are about as unfit custodians of the vital interests, which in a republic center in education, as could well be found."

The truthfulness of this picture will appeal to a great many amongst us who have spent their childhood days in rural districts. It is a weakness in our public school system that is not to be questioned. It is hard for water to rise above its source. If education is to be the source of uplift to a community, it must get its guidance, its inspiration, and its authority, from a higher source. We have set aside religion, as far as our public schools are concerned, and we have set aside government by aristocracy of any kind, hence it is difficult to see how adequate control of education can be secured under our system.



What cannot be done by the state and must not be done by the Church, what the rank and file of the people themselves are too ignorant to supply, the Carnegie Foundation proposes to give freely. Mr. Carnegie, with the aid of a few million dollars, and a self-perpetuating board of trustees, proposes to control all manner of educational agencies in this country. By improving the financial condition of the teaching staff of selected schools which will in return surrender control of their standards to the Carnegie Foundation, the hope was confidently expressed that all the abler teachers would flock to these Carnegie colleges to improve their own fortunes. The reputé of these schools, consequently, would be so enhanced that the smaller and weaker schools and all schools that refuse submission would, in time, be driven out of the field.

Nor will the Carnegie Foundation brook a divided control. A first condition laid down is the elimination of denominational control from all schools coming under the benefits of the Foundation. Mr. Pritchett, presumably voicing Mr. Carnegie's sentiments, proclaims teaching a purely economic function and by the aid of the millions of endowment back of the Foundation sets out deliberately to control the educational forces of the country. In an address to the Conference on Education of the Methodist Episcopal Church South, at Atlanta, Georgia, May 20, 1908, Mr. Pritchett says:

"In making this gift, Mr. Carnegie imposed upon his trustees the condition that the retiring allowance system should not be extended to teachers in institutions which are under the control of a sect, or which require their trustees, officers, or teachers to belong to a specified denomination." Mr. Pritchett is careful, however, to clear the reputation of his principal from any hostile intentions towards religion, provided religion will withdraw from the educational field. "In making this condition, Mr. Carnegie has, however, sought to make clear both to his trustees and to the public that he has no hos-

tility to denominations. Least of all does he desire to hamper in any way the cause of religion. His purpose was to serve, primarily, the cause of education, and as a matter of educational administration it has seemed to him unwise to place a college under the control of another organization of whatever character; nor has he been able to convince himself that the imposition upon a college of a condition which limits the choice of trustees, officers, or teachers to a stated denomination was calculated to advance the larger interests of education."

The ways by which the Carnegie Foundation has sought to exert its control over private educational institutions and state institutions alike are too well known to the readers of the REVIEW to justify a detailed account of the matter in these pages. A multitude of denominational colleges disowned the religious body that brought them into existence and clamored to be taken under the protection of the Carnegie Foundation and to be permitted to share in its bounties at the cost of surrendering the right to fix their own standards and to control their own work. Nor did the matter end there. Institutions founded by the state and supported from the public exchequer have likewise turned to the Foundation and surrendered their right to control their professors, their student bodies and their standards in return for superannuation pensions to their professors. The unthinkable impudence of the project of the Carnegie Foundation to control our educational agencies without any other warrant than the will of one man and the group of his appointees is only equalled by the magnitude of the results for evil which have since made their appearance: the weakening of the religious forces outside of the Catholic Church, the lowering of the public conscience in matters of religion and morality, the threatened enslavement of the whole people.

From Mr. Pritchett's address one might infer that the object of the Foundation was to free the school from

all outside control so that it might shape its own destiny. This seems to be the motive for eliminating denominational control from colleges founded and supported by religious denominations for the express purpose of maintaining the sect. Nevertheless, experience with the Foundation has amply proven that what was demanded was simply a change of masters. The god Mammon was substituted for Jesus Christ. The Foundation prescribes that no religious test must be applied to teacher or student. The Foundation defines the meaning of high school and the meaning of college; it determines the units of work which must be exacted by each of these institutions; it lays down college-entrance requirements and determines the amount of capital which each institution must possess, etc.

At a meeting of high schools and colleges of the Middle States and Maryland a few years back, the delegates, more than two hundred in number, devoted two days to the discussion of high school curricula. At the end of the discussion, instead of arriving at a conclusion based on the judgment of the educators present, the question was settled by the appearance on the platform of a beardless boy, who read a brief statement from the Carnegie Foundation determining the points at issue, without any reference to the discussions of the preceding days.

It was to be expected, of course, that the enslaved institutions would, on realizing their condition, make some effort to free themselves. Indications of such a revolt have appeared from time to time in various quarters. In St. Paul last summer, at the meeting of the National Education Association, certain resolutions were passed by the Department of Normal Schools, which are receiving attention from educators. An editorial in the *Journal of Education*, October 8, under the caption, "Why the Carnegie Resolutions?" may be taken as representative of a considerable body of thought and feeling among educators concerning the Carnegie Founda-



tion and its purposes. We reproduce the editorial here in full:

The Normal Department of the National Education Association passed the following resolutions unanimously, we understand:

“We view with alarm the activity of Carnegie and Rockefeller Foundations, agencies not in any way responsible to the people, in their efforts to control the policies of our state educational institutions; to fashion after their own conception and to standardize after their own notion our courses of study; and to surround the institutions with conditions which menace true academic freedom and which defeat the primary purpose of democracy as heretofore preserved inviolate in our common schools, normal schools and universities.”

The Carnegie Foundation has written to members of the committee to know why such a resolution was passed. They must really wish to know, or they are trying a hold-up game on certain men. Of course, the latter explanation is impossible. On the other hand, if they want to know “why,” why did they omit to ask the chairman of the committee? It is a custom as old as parliament itself to allow and expect the chairman to be the authority, the champion, the defender of the unanimous actions of a committee. Not to ask the chairman and to ask other members of the committee is indefensible from any point of view, especially in this case, when it must have been known by them that the chairman is particularly equipped with explanations.

This action by the Foundation gives ground for serious complaint, but that is an offense for the association to deal with and does not concern us. Assuming that the Carnegie Foundation really desires to know why the normal schools should feel as they do toward their action, we will gladly bear some part in explaining. We do this the more readily because we were not at St. Paul, had no

knowledge that anything of the kind was contemplated, and have not discussed the matter with those who drew the resolutions. We speak, therefore, from what we heard in every section of the country.

In this helpful explanation we are not voicing our personal opinion, we are neither championing nor defending any of the positions that we state. No one can be more grieved than we that conditions have led normal school people to feel as they do. We confine our statements here to the normal school situation alone, and not to the larger, broader, deeper situation that is stirring prejudices all over the country. That is another matter and is liable to be heard from in the actions of all sorts of conventions and on the floor of Congress and of the Senate of the United States.

The St. Paul meeting served notice emphatically upon the Carnegie Foundation to change front absolutely and immediately as to its cold indifference to the material needs of the normal schools, as to its attitude toward their noble purpose, and as to its activity in thwarting their highest achievements. There was no chance left for any doubt as to the determination of the normal school men to have an immediate change of attitude on the part of the Carnegie Foundation. Here are the statements to speak for themselves in the view of normal school people.

First, the Foundation has never manifested the slightest interest in, sympathy with, or respect for normal schools or normal school people. Second, while there are a thousand men and women most capable of studying normal schools in their past achievements, present needs, and future possibilities, the Foundation has selected men with no appreciable ability for the work assigned them. The only weight that can be attached to the opinion of men criticizing normal schools is that they have the Carnegie millions behind them. Not one of these criticisms

would be given the slightest attention as the opinion of the man who utters it. Third, in Iowa, when the Foundation was advising a commission to pass upon the State Normal School and recommend state action as to its future, there was no friend of normal schools appointed, but contrariwise practically every man was, or had been primarily so placed that to befriend any normal school with the questions put up to them, would have been virtually impossible. A wayfaring man, though a fool, could have told how most of that commission would advise. The two men who did not advise as they were apparently expected to advise, had recently left state universities. Fourth, the board of advisers, so called from courtesy and not because any one of them has ever opposed any wish of Mr. Carnegie, has never had upon it a normal school educator. Fifth, here is the graphic way we have heard one reason stated: "The Carnegie Foundation positively and repeatedly refuses to give even the crumbs from Divi's tables to any would-be pensioner if he is a poor normal school Lazarus." Sixth, we are told of several attempts to get a hearing on the principle of pensioning certain normal school people and we can vouch for at least one of them.

A noble man, principal of the leading state normal school in his state, died a few months ago. He had given his life to public school education in that state. For nearly fifty years he had been an heroic educational leader, serving as state superintendent for some time. He left a widow who had shared his labors and his struggles and was far advanced in life and was in need. The case was laid before the Foundation with an appeal for some slight annuity. Nothing could be done for her, no matter how urgent the need, or how deserving the case, because her husband was only a normal school principal and the Foundation cannot recognize normal schools.

It is scarcely to be wondered at that normal school



men resent the expenditure of vast sums in attacking normal schools and normal school men with that attitude of mind.

Seventh, the straw that broke the camel's back seems to have been the petty and petulant attack on the Iowa Normal School and its president. The Carnegie Foundation set out a few years ago to make a horrible example of the Iowa State Teachers' College. At any cost, there must be a stop put to all normal school aspirations, and Iowa seemed to offer the best opportunity for triumph because a combination of circumstances made it possible for the Foundation to advise all sorts of upheavals, to get a state university president from the very household of the Foundation, and there were many other features that made Iowa, with its one normal school, a promising field for exploitation.

The next few chapters are well known. The Legislature with practical unanimity rejected every important suggestion of the Foundation. Their selected state university president was not regarded as a success, and the State Board of Education loyally carried out the edicts of the Legislature.

Then it was that the Foundation spitefully, apparently, spent much money in preparing for a report which it scattered broadcast throughout the country, seeking to discredit Iowa as a state, the Iowa State Teachers' College as an institution, and its noble and revered president as a man and educator. No one believes that any of these things would have occurred if the advice of the Foundation had been followed.

If the Carnegie millions can be used to punish every state, every institution, every man who dares to have a mind of his own, then the resolutions at St. Paul are tame as compared to what will be coming to the Carnegie Foundation when the people realize the possibility of

danger lurking in the administration of these millions. At least this is what people are saying.

While we follow the discussion in the foregoing editorial as to who shall control the public schools of the United States and who shall control the private and denominational colleges outside the Church, there is no question in the mind of any well-informed Catholic as to the control that must be exerted over Catholic educational institutions to the end that they may fulfill their destiny in a worthy manner by preparing efficient citizens and loyal children of the Church. Even Mr. Pritchett recognizes this fact.

In his address at Atlanta, from which we have already quoted, he has this to say concerning the control of Catholic schools: "The table is notably defective in one respect: it omits entirely the statistics from the Roman Catholic colleges and universities. This omission, however, is unavoidable, since it is impossible to compare the cost of teaching in institutions where teaching is an economic function with that in institutions where the teachers serve, in the main, without salary." One can hardly help recalling the contrast which Christ drew between God and Mammon. You cannot serve two masters, etc. It is only where teaching is an economic function that the Carnegie Foundation can hope to assert its sway. Where men and women serve their fellow-men not for Mammon's guerdon but for love of Jesus Christ, money cannot imperil the freedom of the institutions which they serve. Let us continue the statement of Mr. Pritchett: "But this fact itself is one of great significance in the discussion of this question. The Roman Catholic Church has in education, as in other fields, a well-thought-out policy. It has met the problem of educational administration with full appreciation of the fact that, if it meant to control colleges, to use them as agencies for propagation of the faith, it must secure teachers

who were independent of the ordinary financial obligations. Its colleges are, therefore, recruited from priests or from members of celibate religious orders. These teachers could, however, not be drafted for this service if they were compelled to face the possibility of being turned out in old age upon the tender mercies of an indifferent world."

Here is the secret of the Foundation's control: the fear of penury and a penniless old age! To escape this, it was supposed that the teachers in colleges and universities would surrender their birthright, their freedom and their intelligence, and humbly carry out the dictates of a self-constituted clique who have undertaken to determine what education in our midst shall be and to what ends it shall lead. At this cheap price, the Carnegie Foundation hopes to gain a control over society and its destiny such as many refuse to allow the Church to exercise in the name and by the authority of Jesus Christ.

THOMAS EDWARD SHIELDS.



## THE MISSION PLAY OF CALIFORNIA

The true history of California begins with the founding of the missions. In this wonderland one hears thrilling and remarkable stories of the old Mexican days, the American conquest, the Argonauts and the Vigilants. But more fascinating and fuller of picturesque achievement is the history of the missions, because of the unselfish efforts put forth for the elevation of an unfortunate race.

Many generations have passed away since Juan Cabrillo discovered the Pacific Coast as far north as the Bay of Monterey in 1542. In historical Santa Barbara, the writer can look from her window across the channel and see the lonely islands where he died. During this time other explorers and adventurers sought for the fabled "Eldorado," before the coming of the brown-robed men in 1769. These followers of Saint Francis came bearing the standard of the cross to their wild brothers of California. Because of their coming and the work they did, there stands today opposite the church of San Gabriel, once the "Queen of the Missions," a broad, low building in an inclosure. Over the gateway one reads: "The Mission Play."

If it is a first visit to San Gabriel, which is two miles from the city of Pasadena, one stops to examine the old church that stands as a relic of a past age, patient through its century of neglect. Overshadowing this citadel of the ancient faith, as a fostering mother, rises the blue Sierra Madre. My mind was filled with pity and awe for the instability of human achievement when, with a party of friends, I crossed the street to see the play.

Before entering the theatre, there was an ambulatory tour to be made around the playhouse. Here were models of all the missions (twenty-one in number), in the order of their foundling and the whole set in a mimic landscape

of green hills and valleys. It was so arranged that when the wide side windows of the audience room were open, one could catch glimpses, as if far away, of the ancient structure.

Inside the playhouse appears more like an old monastery, with its dark beams and high rafters, than a theatre. There are no galleries or stage boxes and the decorations are simple and in good taste. The broad, low stage is bordered in gold and curtained in blue. The mission bell hangs over the pulpit-stairway at one side of the theatre, and is rung when it is time to announce the beginning of the play.

Three figures passed slowly before the curtain, an Indian in the position of crouching and listening; a richly dressed soldier and a brown-robed missionary. When the curtain went up for the first act, the foreground showed a discouraged company of soldiers and priests; the location is the false bay of San Diego. Portola, the military leader, who has been gone for eight months with a large part of the expedition searching for the port of Monterey, has just returned. He and his band are also discouraged, for though they have traveled scores of miles, they have not found the object of their search.

To add to the embarrassment, the Indians are still unfriendly and no converts have been made. It is known that the supply of provisions is nearly exhausted; discontent is rampant. Finally, it is decided to give up the enterprise and go home in the San Carlos, since her sister ship, the San Antonia, which was sent for supplies six months previous, has not returned. All are agreed that the founding of the mission can not be realized. No, not all. Into this band enters a personality which changes the whole atmosphere; it is Father Junipero Serra, around whom the play centers. At once you feel that he is both hero and saint, as well as dreamer and idealist. "No!" cries Father Serra. "The first ray of light is

dawning. Today I am crowned with success. I am going to baptize a child of the Gentiles."

An Indian family are led in and tremblingly put their baby in the father's arms. However, seized with terror, before the ceremony is completed, they snatch the child from the priest and hasten to the mountains. Father Serra feels that this is a punishment for his boasting and falls on his knees to ask for pardon. He entreats that the sin fall on him alone and not on the mission. Notwithstanding, Portola now declares that all is over and that they must go aboard the *San Carlos*. Father Serra pleads for one more day and lifts his voice in agonized prayer. He offers himself as a sacrifice and is willing to remain alone with the Indians. Lo! miracle of miracles. First an Indian and then soldiers come running to announce the good news. A light is seen rounding Point Loma. The *San Antonia* has come and the mission is saved.

The second act is in the court of the Mission *San Carlos* in Carmelo, near Monterey. There is an interval of fifteen years since the founding of the mission at San Diego. The work has prospered and Fathers from nine different stations come to report their success and receive counsel from their president, the now aged Father Serra. He is worn and wasted from the dangers and hardships through which he has passed. But the light still glows in his eyes and his cheeks burn when he hears recounted the number of fresh baptisms of the Indians.

This scene is made up largely of pageants. The young missionaries treat their leader with affection and reverence and little children bring him flowers and offerings. When the dashing-dressed, proud captain of the presidio wishes to carry off a half-breed Indian girl, the Father defends her and scornfully defies and dismisses the angry officer. Later Fra Serra, who had been a father in reality to the people, marries the girl to one of her own class. There are many fiestas, with both Spanish and Indian dances, as well as exhibitions of crafts and



church processions. The whole is intended to show a busy, peaceful and happy life. When the crowds melt away, Father Serra's body is seen lying at the foot of the cross which he struggled so heroically to plant.

The last scene is in the ruined chapel of San Juan Capistrano, seventy years later. A devout and beautiful Spanish lady, Señora Yorba, has come to pray and meditate beside the broken altar. A great disaster has come to the missions and their ruins lie scattered along the *Camino Real*. The Mexican Government decided to secularize them, that is, take away their property; this step destroyed their influence and power. A band of half-starved Indians is seen bearing the body of the priest who ministered to them in the mountains; they wish to bury him in consecrated ground. The lady mourns with them and, helping to arrange the corpse, she discovers in the folds of the Padre's robe a jeweled chalice, which had been saved from the wreck of his church and which the Indians would have buried with him. The Señora lifts it on high and vows that she will place it in the Church of Santa Barbara as a memorial of faithful heroism.

I do not think that I shall ever forget the impression the play made on me. The actor who takes the principal part, Mr. Benjamin Horning, does it well; in manner, gesture and speech, he is the courageous missionary and soldier of the cross. Miss Lucretia Del Valle takes the part of Señora Yorba; young and lovely, she portrays the soul of the idea that will continue to live in immortal youth. Unlike the strolling players of the past, the employes live in little cottages in the village and their audiences come to them. The play shows that the author, John Steven McGroarty, is a man of broad sympathy and vivid fancy.

For sixty years the missions flourished, then came ruin. During their prosperous days, they instructed thirty thousand Indians in such crafts as carpentry,

brick-and-tile making, basketry, pottery, and other industries. Farming was carried on extensively, especially fruit-raising, while the hillsides were covered with herds and flocks.

It may be that the Fathers had grown too rich and were too dictatorial of their power. Yet, one cannot but regret that an enterprise begun with such noble motives and with so much courage should fail. When the missions were deprived of their property, the Indians were scattered broadcast, in some cases to starve in the mountains and in others to become vicious vagabonds. At present every effort is being made to preserve ancient landmarks. While the years pass, more and more will the mission story become enshrouded in romance; it must ever possess a fascination on account of the inherent nobility of the motive.

ROSE N. CUNNINGHAM.

## ENGLISH IN THE HIGH SCHOOL\*

It is hard to determine which branch of study in the various curricula of our schools is the most important. The Catholic system of education has ever been conservative, hence, all subjects must be useful to the ultimate end or they would not find a place therein. Mathematics gives the mind a grasp on the problems of life; history broadens and extends the view beyond the horizon of its own little sphere; natural science develops the power of observation; and the classics ennoble and beautify the mind. Each of these is necessary along the line of general culture, but the keynote to their apprehension lies in the ability to read with intelligence; while the gift of fluent speaking and correct writing shows to the world at large more than does any other branch of study the result of education.

The purpose of this paper, then, is to lay special emphasis on the study in English in our high schools whenever and wherever English may occur, either directly in itself, or indirectly when correlated to other branches.

The object to be gained in the teaching of English is two fold: the first is to teach pupils to express themselves clearly, accurately and forcibly, both in speech and writing; the second is to train them to read with intelligence, and to guide them in the choice of books so that they will select only what is wholesome and thus be lovers and followers of the true, the beautiful and the good.

In the logical order, spoken English would precede written on the principle that a person must have something to say and know how to say it before attempting to write, though in actual practice, it goes without saying, the two should be concomitant. Opportunities for correcting faulty English abound in the class room. That most of our pupils are woefully deficient in the matter

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\*Read at the Catholic Educational Association Convention, Atlantic City.



of grammatical structure when speaking, is too glaring to escape notice. The fault cannot be attributed to the teaching in the grades, as no one will gainsay the fact that our teachers are zealous, often obliged to contend against circumstances over which they have no control, and that the teacher in the eighth grade frequently has to accomplish, or try to, the work of completing both syntax and grammar. A definite amount of work is expected to be accomplished in a given period. Overcrowded classes make this possible only for the exceptionally brilliant, while the mediocre are left to suffer. Again, the fault often lies with the pupil; he knows his grammar to perfection theoretically, can give you even the number of the rule he quotes, but will make an error in grammar while stating it. He has not formed the habit of framing his thoughts before uttering them. We would not expect a child of the grades to possess such forethought, but the high school pupil has arrived at that period of life in which he appreciates the value of an education and realizes that correct English gives social prestige as well as distinction in professional or business careers. If we succeed in impressing this fact on the class, urging the necessity of thinking before speaking, and permitting no error to pass uncorrected, we will have gone a great way on the road towards the goal of correct spoken English.

Owing to the general lack of knowledge of applied grammar, it is suggested that the first year of high school leave rhetoric alone and devote itself to a thorough drill in practical syntax—special emphasis on *practical*—as most new text books deal with errors which do not come within the province of every day life. Common errors in the language heard around us, particularly the conversational element, should be placed upon the board and corrected both orally and in writing. These exercises should occur with such frequency that the non-leaving of their impress would well nigh be impossible. Let the

first year, then, aim only at securing correct expression and it will thus be laying a solid foundation upon which the others can build the superstructure.

Furthermore, the ability to talk well ranks higher to-day than ever. Education has received its proper place, its power is now recognized, and the day has passed when man can rise above his fellowmen by the aid of sheer pluck alone. The professional arena has no place for quacks; the business world opens its arms in welcome to the trained thinker, the man who can express himself in clear, forcible language. To secure this, throughout the course constant attention should be given to oral expression, clear-cut enunciation, and correct pronunciation. Likewise, slang should never be tolerated and local barbarisms as found among the uncultured should never pass unnoticed.

Elocution is a powerful means of obtaining force and expression. Our literature teems with declamatory matter from which selections can be taken, a paragraph or so memorized from time to time and taught with the proper inflection, gesture, and facial expression. Class drills of this kind cannot fail to develop the conversational powers, give ease and grace to execution, bring happiness in private life, success in public, and, above all, bring out the dormant man.

Another important aid to the subject at hand is the ability to talk in debate. All men are beings of thought, creatures of feeling; but the difficulty often rises in trying to find a vent for the inward rush. Skilled debating is the exhaust valve; for, no matter how well a subject under discussion may have been prepared, the occasion must arise for impromptu speaking in defending the position assumed, and impromptu speaking is a valuable asset in any walk of life. The debate teaches confidence in oneself; it takes from the pupil that shyness which is a drawback in life; it gives him a self-assurance which is half the battle that awaits him; and evokes a desire for

intercourse with his fellow-men, which, if properly directed, is a powerful antidote for sin.

Important as oral expression is, the written word stands on a par with it, and, in a measure, exceeds, as it is more permanent and exerts a wider influence. It is an aid to the correct spoken thought, for, if it is done with sufficient frequency so as to leave its impress on the mind, then improvement in grammar, a larger vocabulary, and a logical arrangement of thought will follow.

The chief value of composition lies in its power to produce thought. If the teacher succeeds in arousing the sluggish mind to self-activity, he has accomplished an aim which is the end of education, whether it be viewed from a secular or a religious standpoint.

The subjects chosen each year should be such as will evoke thought, varying, of course, with the mental capacity expected from the year in question. To evolve thought from thought as building a composition from some gem of thought is a powerful stimulus to mental activity, which will beautify as well as enrich the mind. The paraphrasing of some stanza of poetry which has a suggestive lesson to teach, the reproducing of some thrilling incident touching upon the greatness of human acts, the writing of current events in the Church, the world of politics, letters, and science, an estimate of the world's renowned, the writing on doctrinal and moral truths as outlined in the course of religious instruction are subjects at the teacher's command to develop the man of thought for whom the adage says: "The world makes way."

The first year's work in composition should be preceded by a thorough drill in punctuation. It should remain satisfied with the expression of ideas simply, correctly, and with some degree of ease; confining itself chiefly with narration; aiming to secure clearness of thought by means of unity and sequence.



At this juncture of composition work, we might consider with profit the paragraph; not as a part of the whole, but as a unit in itself. Purpose is apparent everywhere, above and below; precipitation mars much that is intended to be useful; every piece of art shows design. Writing is an art; hence, to be accomplished, every piece of written work must exhibit planning on the part of the writer. Successful paragraph writing leads to this, for paragraphing is but the connecting of unit to unit making the composite whole. The pupil must be taught to avoid a conglomeration of ideas in haphazard sentences; he must be disabused of the idea that a mass of thoughts forms an essay any more than a pile of brick, lumber, and mortar makes a building.

The advantages of exclusive paragraph writing are many; errors made in a single paragraph will likely be repeated in subsequent ones, and, as rewriting is necessary to improve in structure, the task will not be so laborious; the paragraph in principle is the essay in miniature, and by being narrowed to a smaller compass, the art of writing is more readily mastered; the work being shorter, it can be more fully criticized in class, and where classes are large, each can be handled; the transition from the isolated paragraph to the many forming the general structure of the essay will be an easy one; and the last advantage—the consummation to be desired—is, that if the first year were devoted exclusively to paragraph writing, the ground-work of the other years would be solidly laid.

It must not be inferred from the foregoing that the work of the grades in this connection has been ignored. In fact, it is upon their work that the high school builds; and, if the method outlined seems to savor of a beginning, it is because every ending is a beginning; further, because the high school student is expected to give evidence of more mature thought and greater care in the arrange-

ment of sentences than the child of the grades, even though the span between the two be narrow.

The work of the remaining years, most likely, is common to all high schools, and demands little, if any, comment. The second year, continuing the work of the first, should add description, and aim to secure force as a quality of style; the third year should study figures of speech, exposition, and aim to develop ease united to clearness and force; the fourth year, combining the work of the previous years, should study argumentation with a view to practice, and aim to produce a wider range of thought, followed by a discriminating choice of words at the pupil's command.

The laborious part of this phase of English is the correcting of the work. The methods employed may vary, and should, to arrest attention; for we are dealing with children of a larger growth to whom the novel is attractive and the old, wearisome. The errors can be noted, placed on the board and commented upon; the compositions delivered promiscuously, one reads until an error has been noticed, if possible, by the class; each may correct another's, this will train the eye to detect errors, hence, to avoid them in practice; if time is set aside for composition work during the school period, the teacher can call the pupils one by one to his desk and correct the previous work by having them point out the mistakes when possible, and if time does not permit his taking all, care must be taken that the others are called the next time. Perhaps the method most used is that of placing marks in the margin to indicate mistakes in that particular line. This would be time and labor lost for both teacher and pupil, unless the work be rewritten either after school or at home, and the teacher takes note that the errors have been corrected. As an incentive to painstaking, the extra writing should be excused if only a few mistakes were made, say three per hundred words.

The writing of long themes need not occur frequently, as the object of high school composition is mainly to secure correct form, and the mistakes made in a hundred words are likely to be repeated in four or five hundred.

A high school journal is undoubtedly the best means to secure that effort which counts much for success in the art of writing. But, despite the fact that on the editorial page of such journals we find the names of students listed as officiating in the capacity of editor-in-chief, associate editors, business manager, etc., the burden of financiering, correcting, proof-reading, and the like, to say nothing of anxiety, falls upon one of the faculty. Only in schools so adequately equipped with a staff of teachers that one can be spared to devote his time to the publication of a representative journal, should such a means of emulation be contemplated. To proceed otherwise is to over-burden one man, and cripple his energies which belong first, last, and always to the actual labor of the class room. However, on the principle that "a half a loaf is better than none," a pantomime of a journal can be edited in the class room, the typewriting department used in lieu of the press. In it can be placed the best compositions, the embryo poet can give vent to his feelings, locals noted, and "a spice of life" column opened for the wit of the playground and that of the class. Such will give impetus, arouse interest, and eliminate much of the bug-bear of writing from the average student.

Without minimizing the importance of written work, Bancon's words contain a truth: "Reading maketh a full man." The best results of work in composition: the choice of words, the development of the imagination, the quality of style, will come largely as a result of our pupils' having been taught to read with intelligence. This leads to the last phase in the teaching of English; namely, literature, which can be divided into two parts: literature in class, and private reading at home.



Literature, if anything, is cultural—not only the culture of the heart, as is often as far as it tends, but likewise, the culture of the soul, if the two can be separated. It should be religious, for it should be moral; and, as we cannot divorce morality from religion, neither can true culture be contemplated apart from morality.

No attempt will be made here to map out a course in literature, as each high school has its own, best suited to circumstances. Certain authors, whose works are styled “standard,” are considered essential, and receive critical attention in class. This is very good as far as it goes, but it does not go far enough. We must ever keep in view the distinctive character of our schools—the reason of their existence, which is not attained fully by the catechetical work of the day’s first period. While our profession as teachers calls for standardized work, our vocation as Religious demands more than the doing as others do; hence, our class reading must extend further than the intellect of Shakespeare, further than the heart of Tennyson; aye, it must reach to the Heart of God, Himself. In other words, the New Testament should have a place in our high school curriculum, particularly such chapters as deal with the Sermon on the Mount, the Divinity of Christ, the institution of the Sacraments, and the perpetuity of the Church; also, another classic, which none other than the Book of books has such power to teach right-living—the little book which emanated from the glowing heart of Thomas a’Kempis. By introducing these works, our schools will be living up to their character of *religious schools*; we will be seeking first the “Kingdom of Heaven, and all things else will be added thereto” among which is not the least important—a blessing on our work.

Incidental to class work, we might use with profit the Catholic press. It is needless to enumerate the reasons why our Catholic youth, the hope of the future, should be trained to read with intelligence Catholic current

events. The trend of the times, forecasting the outlook, commends itself. Are high school students too young to profit by the reading of the Catholic journal? Are they too young to read the daily? Whether so or not, they do; and we may safely assume that the "sporting page" for one sex, and the "society column" and the "fashion page" for the other are not the only parts read; all are devoured with avidity, excepting the editorials. Apart from this, it is reported that at a conference during the year at Pittsburgh, one teacher stated that the only text books in English necessary for high schools are newspapers and magazines. We need not inquire into the nature of those intended, but, while treating the statement as far-fetched, we cannot but see much wisdom in the proposition as applicable to Catholic teachers for aiding them to extend God's kingdom on earth, for which knowledge is a means and not an end.

In connection with class reading, the study of the thought is paramount; for, unless the thought which dominates the piece is grasped as a whole, as well as in detail, the lesson falls short of its purpose. True teaching in any branch, even religion, aims to evoke thought, not to accumulate facts. To attain this end, the mind must be stirred to action; and it is here that results often fall short of the energetic zeal of the teacher. The high school student is at the age of transition; the body is consequently sluggish, and the mind shares in its lethargy. An important factor to surmount this obstacle is the teacher's ability to ask suggestive questions. On no account should he explain or deduce for the pupil what the pupil should be able to do for himself. Memory gems conduce to culture, and should come within the scope of a course in English, but no amount of memorizing can possibly give the training obtained from independent thinking and forming opinions for oneself.

The reading in class should not be "dead." Such a tendency is but a consequent of the lethargy aforemen-

tioned; to overlook it, is to enhance it. To read with force is an accomplishment; to read with feeling is to read with understanding; and unless we read intelligently, we may as well not read at all. Class reading that is alive will supplement the drill in elocution, and if time does not permit such drills for a short period each week, it will partially take its place.

The last phase of literary work to be considered is that of private reading. We teachers fully realize that man's education in the schools is most meagre; that education is a life-time process; that consciously or unconsciously man educates himself, and obtains his education in the school of life. All education worthy of the name is character formation; hence, religious education should produce religious character. What is character but the revelation of the soul? The soul imbibes the thought and evolves the character, and thoughts are begotten to a large extent from reading. How important, how imperative is the duty of the Catholic teacher to endeavor to form a correct taste for reading in his pupils who are now at the age of habit-formation! How careful must he be to guard against surface culture being acquired at the sacrifice of virtue! Christlike is his task, and Christ, Himself, the helper and reward.

Works, to form character, must possess character; works, to be inspiring, must inspire; works, to create ideals, must be idealistic. Only such, those that have souls, should be put into the hands of our immature pupils. They cry for bread, let us not give them stones. Our Catholic literature is not wanting in literary style, and is eminently creative of character, for it emanates from glowing hearts whose first consideration is not the dollars that it will bring, but the good to be instilled in a subtle way in the hearts of those who read. If our Catholic writers are not supported by Catholics, from whom will they receive support?

It is by no means to be asserted that only works of



Catholic authorship form wholesome reading; but it is to avoid an indiscriminate choice of books at the tender age of adolescence that special stress is laid upon them. Later, when habits are formed, other authors can be read with interest as well as profit. In the natural order, a child's food as regards quality, is in proportion to the strength of his digestive organs; in the spiritual, his mental food should be the same, and as the latter is some years later in its development and exceedingly more delicate in structure, so we can safely assume that the high school student is still in his mental infancy and requires careful watching and prudent guidance.

In this respect, as in all things spiritual, we must not drive, but lead firmly, though gently. A reading club, with all the usual club officials to lend dignity and importance to the institution, could be formed; the books read to be discussed at meetings. To supply reading matter, a class circulating library would be the ideal; if not practicable, the general school library; and if that is inadequate, we have the public library. The last named is a fertile field as yet uncultivated in some places. We should impress upon our pupils, that as citizens they have a right to request the librarian of the public library to place upon its shelves any authors not there. So in the last analysis, we need never be in want of proper material to cultivate a desire for reading the best that is in our literature.

What of spiritual reading, the intention of the League of the Sacred Heart some months past? Was it intended for religious or seculars? Nowhere should the responsive echo of that multiplied prayer be more fully heard than in the Catholic school. To create a desire for spiritual reading in the average boy, is a repetition of the Gospel figure of the camel and the eye of the needle. With girls, it may be different, in whom the love of the beautiful predominates more than the worship of the heroic. But are not the saints the real heroes? Cannot this be brought

before the mind? How are we to succeed in this important matter? We are not asked to succeed, we are only required to try. How make the effort? First, have the material on hand, then use it. "The Acts of the Martyrs," the lives of the boy saints make pleasant, instructive reading. Every once in a while a spiritual book could be given with one of fiction with the exhortation that a portion of it be read on the eve of Holy Communion. If the boy or girl does not read it, some one at home may, and thus good will be effected. Read selections from Father Faber and require the substance in a composition; this will evoke spiritual thoughts—our object. Father Faber is far from being abstruse; in fact, his charm lies in his simplicity. This year commemorates the centenary of his birth, and American Catholics have been asked to contribute towards the erection of a monument in his honor. Far more pleasing to Father Faber would be the enshrining of his memory in the hearts of the living, the embedding of his thoughts in their souls as they read or hear him read ostensibly to improve in literary style.

A written digest of the books read should be required from time to time, including character sketch, the development of the plot, and impressions received. Intensive reading, or critical analysis, is not to be expected from a normal high school student. The fledgling cannot fly; and if forced to, it does not go up, but descends, not to catch the worm, but to meet the cat's paw to its own ruin. As a reward for the labor entailed in the writing of the works, allow proportion credits in subsequent examinations in literature.

To conclude: the Catholic teacher of English has untold possibilities for good—the good which forms one end of his consecrated life. In forming literary taste, he paves the way for the inception of Catholic truth; he creates a desire for and love of the beautiful, the true, and the good—the *summum bonum* of religion, God. He

enlivens the intellect, develops the sense of appreciation, and warms the heart, results so necessary in order that instructions and sermons may take root and blossom a hundred-fold. His work may be laborious; oftentimes he may be discouraged at the lack of visible fruits, but Bishop Spalding has a message for all disheartened teachers: "If anyone devotes himself to a noble cause" (what more noble than ours) "he may at the end of life think that he has failed, but such a life can no more fail than God Himself can fail."

BROTHER JULIAN, C. F. X.

Louisville, Ky.



## WORLD CONFERENCE ON FAITH AND ORDER

During the past year a wave of anti-Catholic feeling has swept over many parts of this country. It has been a surprise to thoughtful people of all denominations. The evil work of inflaming men's passions against their fellow-men who profess a different faith and are members of a different religious organization has been carried on by such contemptible publications as "The Menace" and by popular lecturers of a type that live on excitement and are wholly careless of the truth and indifferent to the consequences of their inflammatory utterances.

This propaganda of hate has been subsidized by men at the head of large enterprises. It has been suggested that in certain cases, at least, the motive was to prevent the union and cooperation of the laboring classes by stirring up among them the bitterness of religious hatred. If this be so, it is time that such men be held up before the public and their motives exposed. Charity will find excuses for the men of small mind and limited opportunities who are so easily misled by the demagogue and the man who is interested in arousing their passions, but it is not easy to find excuse for a man who would deliberately stir up hatred of each other among his employes in order that he might the more readily conquer them and bend them to his purposes. When the crowd discovers the trick that has been perpetrated upon it, it will not be slow to mete out to its deceivers adequate punishment.

There is another way in which to counteract the evil effects of these enemies of the public peace: this is by the positive promotion of the sentiment of Christian unity. While Catholics may not participate directly in the world conference on faith and order, every right-minded Catholic will rejoice over the efforts that are being made

in the interests of religious peace by our separated brethren.

The preliminary commission appointed to prepare for the conference is composed of the following well-known churchmen and prominent laymen: Right Rev. Charles P. Anderson, D. D., Bishop of Chicago, Ill., president; George Zabriskie, D. C. L., New York, treasurer; Robert H. Gardiner, Gardiner, Maine, secretary; Right Rev. Boyd Vincent, Cincinnati, Ohio; Right Rev. Thomas F. Gailor, Memphis, Tenn.; Right Rev. A. C. A. Hall, Burlington, Vt.; Right Rev. C. B. Brewster, Hartford, Conn.; Right Rev. Reginald Weller, Fond du Lac, Wis.; Right Rev. Charles H. Brent, Manila, P. I.; Right Rev. David H. Greer, New York; Right Rev. P. M. Rhinelander, Philadelphia, Pa.; Rev. William T. Manning, New York; Rev. Alexander Mann, Boston, Mass.; Rev. Francis J. Hall, Chicago, Ill.; Rev. B. Talbot Rogers, Fond du Lac, Wis.; Rev. William M. Clark, Richmond, Va.; Rev. L. Parsons, Berkley, Cal.; Rev. H. E. W. Fosbroke, Cambridge, Mass.; Seth Low, New York; George W. Pepper, Philadelphia, Pa.; Samuel Mather, Cleveland, Ohio; Francis L. Stetson, New York; Edward P. Bailey, Chicago, Ill.

A circular letter recently issued by this commission follows:

TO OUR CHRISTIAN BRETHERN IN EVERY LAND,  
*Greeting:*

We, the Advisory Committee, representatives by appointment of many Churches in the United States, have become associated with the Commission of the Protestant Episcopal Church in the preparation of a World Conference on questions of Faith and Order as a first step towards unity. We believe in the one people of God throughout the world. We believe that now is a critically hopeful time for the world to become Christian. We believe that the present world-problems of Christianity call for a world-conference of Christians.

This proposal has already received the approval and cooperation of a large number of Christian Churches; approaches are being made to others as rapidly as possible; so that we hope that ere long its world-wide representative character will be established beyond peradventure. In the work of preparation for its convening, we have no authority or desire to enter into a discussion of the important questions which the Conference itself will meet to consider. It is our immediate concern to take whatever measures may be advisable to secure the best possible presentation to the Conference of the matters to be considered. In so doing we cannot, however, remain indifferent to present conditions which may either promote or tend to thwart the purposes and hopes which the approaching World Conference should fulfill.

At the present moment some of these important issues have suddenly become matters of renewed controversy. From the mission field the long outstanding problem of Christian unity has been brought by the providence of God and set directly in the way before all Christian communions. It cannot longer be passed by. The great interests which Christian people of every name have most at heart call for its solution. But solution cannot be secured by surrender. It must be preceded by conference. Before conference there must be truce. The love of Christ for the world constrains us to ask you to join with us and with His disciples of every name in proclaiming among the Churches throughout Christendom a truce of God. Let the questions that have troubled us be fairly and clearly stated. Let scholars, Catholic and Protestant, give freely to the people whatever light from their historical studies they can throw over these subjects. More than that it is of essential importance for us to seek to understand what in the religious experience of others are the things of real value which they would not lose, and which should be conserved in



the one household of faith. We pray also that each Christian communion may avoid, so far as possible, any controversial declaration of its own position in relation to others, but rather that all things be said and done as if in preparation for the coming together of faithful disciples from every nation and tongue to implore a fresh outpouring of God's Holy Spirit.

Before all indifference, doubt and misgivings, we would hold up the belief that the Lord's prayer for the oneness of His disciples was intended to be fulfilled; and that it ought not to be impossible in the comprehension of the Church, as it is practicable in the State, for men of various temperaments and divergent convictions to dwell together on agreed principles of unity. We would, therefore, urge all who hold positions of leadership or authority in the Church to labor without ceasing to work out in this generation, by mutual recognitions and possible readjustments, a practical basis of unity in liberty, in order, in truth, in power and in peace. To this end we ask your prayers.

By order of the Advisory Committee of the Commissions on the World Conference on Faith and Order:

by WILLIAM T. MANNING, *Chairman*,  
ROBERT H. GARDINER, *Secretary*.

## SOME MOTIVES IN PAGAN EDUCATION AS COMPARED WITH THE CHRISTIAN IDEAL.

(Continued.)

### ROME

Excudent alii spirantia mollius aera,  
Credo equidem, vivos ducent de marmore vultus.  
Orabunt causas melius, caelique meatus  
Describent radio et surgentia sidera dicent;  
Tu regere imperio populos, Romane, memento;  
Hae tibi erunt artes; pacisque imponere morem  
Parcere subjectis et debellare superbos.<sup>115</sup>

We pass from the city-state, Athens, to the old Roman kingdom with the same feeling one might have in rousing one's self from rapt attention to some world-famed symphony orchestra to find its notes dying into the fierce, yet meaning ejaculations and frantic gestures and tense earnestness of the stock-exchange. By nature the Roman was practical, constantly asking what is the value of this; for an Athenian to attach any utilitarian value to acquired knowledge was to cease to be an Athenian and to become a slave.<sup>116</sup> The Spartan and the Roman have more bonds of similarity but in the former we have the individual lost sight of in the larger unit, the state; in the latter, we have the personality of the individual dominant while all the individuals are united by a sacred bond, the common good.

What the Laws of Solon and of Lycurgus were to the Athenian and the Spartan, the Laws of the Twelve Tables were to the Roman. If the Greeks aimed at being "speakers of words and doers of deeds," the Roman ideal was a man possessing practical prudence, and fair dealing in his business relations. It may further be remarked that while the Greek idealized justice, the Roman legislated about it and practiced it.

Unlike the Spartan father and to a much greater extent than the Athenian, the Roman father exercised the

<sup>115</sup> Vergil, Aeneid. VI. 847.

<sup>116</sup> Cf. Aristotle and the Anc. Ed. Ideals, Davidson. N. Y., 1892. Chap. IV. Cf. Aris. Pol. 1338 b. Plato, Rep. VII, 525 ff.

right of parent to care for his offspring's physical development and moral and intellectual training. The *Paterfamilias* had the power of life and death over his children. This would imply on the part of the child submission and obedience to the stage of servility, if necessary. The Laws of the Twelve Tables, Table IV, make provision for the immediate destruction of deformed offspring, in the first clause. The second gives to the father control over his children with right during his whole life to imprison, scourge, keep in rustic labor in chains, to sell or slay, even though they may be in the enjoyment of high state offices. The only release from this *patria potestas* was "three consecutive sales of the son by the father."<sup>117</sup> Table Five provides that the testament of the father shall be law as to all provisions concerning his property and tutelage thereof. Hence the child had no rights, personal or property, that the father was bound to respect. During the Old Roman Period, then, since this right of the father was effective in letter as in spirit, the father, and to a less extent the mother, determined the kind and the degree of education. But though this education was of an individual nature, the same ideal to produce the practical man of affairs prevailed.

There are few reliable sources of information for the Old Roman Period of Education. Our information must be drawn entirely as to primary sources from the "Twelve Tables" but there are, over and above, many references to prevalent practices during this period in the writings of the succeeding period; the content of their system is summed up in Cicero's words, "*Eas artes quae efficiant ut usui civitati simus.*"<sup>118</sup> The training was sturdy according to the *mos maiorum*, and no Roman departed far from what his father and his father's father had done. The patriarchal system, as it might be called,

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<sup>117</sup> *Fragm. Laws of the Twelve Tables. Table IV.*

<sup>118</sup> *De Rep. I., 83.*



necessitated by the *patria potestas* would make it possible to perpetuate ideals. While there was no state control, becomingness and "*pietas*" tended to conservatism. Pliny,<sup>119</sup> the younger, relates that, "By the institution of our ancestors, it was wisely provided that the young should learn from the old, not only by precept, but by their own observation, how they were to behave in that sphere in which they were one day themselves to move; while these in turn, transmitted the same mode of instruction to their children . . . the father of each child was his instructor upon these occasions, or if he had none, some person of years and dignity supplied the place of father."

As Roman education in the old days was essentially doing rather than acquiring theoretical knowledge in the modern sense, we may conclude that incentives to study were not sought out consciously. Imitation and the impulse to do must have kept all but the laziest alert, yet we know from references in works of the succeeding period that discipline was severely enforced.

It is a matter of some dispute, usually settled negatively, as to whether there were any schools (*ludi*) during this period. Reference is made indirectly to these schools by Livy, Dionysius and Plutarch.<sup>120</sup> Livy and Dionysius mention them in connection with the story of Virginia, who was seized as she came down into the forum, "for there were schools there" (*Ibi namque in Tabernis litterarum ludi erant*); Plutarch speaks of Romulus and Remus going to school at Gabii. However, we would hardly be justified in drawing an inference from the statement of Plutarch since in another passage the same writer expressly states that Spurius Carvilius was the first to open a school at Rome. A compromise is sometimes made by some who think there were *ludi* in Rome before 250 B. C., but that

<sup>119</sup> *Epistulae*, VIII, 14.

<sup>120</sup> *Plut. Romulus* VI. Cf. *Livy* III, 44; *Dionysius*, XI, 24.

Spurius Carvilius was the first one to charge fees. It is, however, an open question leaning most often to the opinion that there were no schools, since, as the upholders of the opinion remark, "as long as no national literature existed, there could be no demand for schools in which it was taught."<sup>121</sup>

The Greek had his multitude of gods, but the Roman, until he came under Greek influence, built no temple and chiseled no god. The centre of his devotion was the family hearth and his libations were poured out to the Penates who cared for the larder and to the Lares who, being the spirits of the departed of the same family, would have special interest in its perpetuity and prosperity. Thus religion, no less than education and law, tended to weld closely together the different members of the family. The Roman matron in the older period stands for almost all the virtues that we deem noblest and best in woman, and the Roman child trained under the eye of such a mother become *vir, honestus et prudens*.

But the conservatism of the Roman gradually yielded to external influences, principally Hellenism, but not Hellenism in its day of glory for, as Mommsen says, in substance, the Athens which Rome came to know was no more the Athens of Sophocles and Plato. The tide of Hellenism had been gradually rising over Roman land. Increasing commerce with the Greeks of Magna Graecia, Sicily and the Mediterranean Islands had made the Greek Language a sort of *lingua media* of commercial relations. Greek freedmen or slaves came to be employed in the *ludi* and a conversational knowledge of Greek became a companion, on the curriculum, of the Twelve Tables. About 250 B. C., Livius Andronicus translated the *Odyssey* into Latin, thus making a beginning of Latin literature while intensifying the tide of Hellenism.

The Roman, however, though conquered by Greek cul-

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<sup>121</sup> Wilkins, "Rom. Ed.," Camb., 1905, p. 9.

ture, never became a good Greek, for, to quote Laurie, "He remained to the last prosaic and practical." In the *Art of Poetry*, Horace contrasts unfavorably the practical turn of the Roman mind with the aesthetic bent of the Greek. "To the Greeks the muse has given genius, to the Greeks ambitious of nothing but praise, the power to speak with eloquence. The boys of Rome learn by long calculation to divide a pound into a hundred parts. 'Let Albinus' son tell me what remains if from five ounces one is taken.' If you have been able to answer 'the third of a pound,' well done; you will be able to look after your estate. Add an ounce, what is the sum? 'Half a pound.' When we have imbued their minds with the canker and care of gain, do we hope that they will compose poems worthy of preservation, worthy of being pressed in cases of cypress?"

*Gralis ingenium, Gralis dedit ore rotundo  
Musa loqui, praeter laudem nullius avaris.  
Romani pueri longis rationibus assem  
Discunt in partes centum diducere. Dicat  
Fillus Albini; si de quincunce remota est  
Uncia, quid superat? Poteras dixisse. Triens. Eu!  
Rem poteris servare tuam. Redit uncia, quid fit?  
Semis. At haec animos aerugo et cura peculi  
Quum semel imbuerit, speramus carmina fingi  
Posse linenda cedro et levi servanda cupresso?*<sup>122</sup>

It was, of course, not until a century later that the Roman schools became thoroughly Hellenized. The conquest of Greece led to the introduction of Greek ideals and ideas and such an alarming change did this effect that a decree of the senate, 161 B. C., forbade Greek Philosophers and Rhetoricians to be any longer tolerated in Rome. "In the consulship of Caius Fannius Strabo, and Marcus Valerius Messala, the praeter Marcus Pomponius moved the senate that an act be passed respecting Philosophers and Rhetoricians. In this matter they decreed as follows: 'It shall be lawful for M. Pomponius,

<sup>122</sup> Ep. ad Pliso, 325 et seq.



the praetor, to take such measures and make such provisions as the good of the republic and the duty of his office require, that no Philosophers or Rhetoricians be suffered at Rome.'

"After some interval, the censor Cnaeus Domitius Aenobarbus and Lucius Lucinius Crassus issued the following edict upon the subject: 'It is reported to us that certain persons have instituted a new kind of discipline; that our youth resort to their schools; that they have assumed the title of Latin Rhetoricians; and that young men waste their time there for whole days together. Our ancestors have ordained what instruction it is fitting their children should receive, and what schools they should attend. These novelties, contrary to the instructions of our ancestors, we neither approve nor do they seem to us good. Therefore it appears to be our duty that we should notify our judgment both to those who keep such schools and those who are in the practice of frequenting them, that they meet our disapprobation.'"<sup>128</sup> This decree, while noteworthy as exhibiting the great strides Hellenism was making, by no means marks a step in its retrogression.

We must now look into these Hellenized schools to see what incentives to study were employed. We note at once that wherever we find mention made of a teacher in any primary source he is almost always sure to be a lover of the rod. In other words, at least in the *ludi*, the boy led an uneasy life. We have proof of the severe discipline of the Roman school from both brush and pen. A mural decoration at Pompeii shows a Roman boy receiving the *scutica* on his bare back. Two of his fellows hold him imprisoned while the teacher, evidently, administers the flogging. A graffito from the walls of the palace of the Caesars shows an ass tied to a post. The mind is aided in its interpretation of the significance by the

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<sup>128</sup> Suetonius, *De. Rhet.*, I.

legend appended in the words of the Roman schoolboy: "Labor on, little ass, just as I have labored, and may it be of profit to you." In fact, wherever we meet the Roman teacher we are prepared to meet harshness and force. Horace's master, Orbilius, who took such pains to impress old Laevius' verses with his ferrule that they shall never be forgotten is, we judge, just one of many.<sup>124</sup>

Non equidem insector, delendave carmina Laevi  
Esse reor, memini quae plagosum mini parvo.  
Orbiliū dictare.

Suetonius speaks of the same Orbilius having been a soldier and after the war, it would seem, he returned to his studies, became a praeceptor and later came to Rome in this capacity. He also pays the tribute of his scorn to his sour temper. Not only Horace and Suetonius but Domitius Marsus make mention of this master's rod: "Si quos Orbilius Ferula scutiaeque cecidit."<sup>\*</sup>

But Plautus' Bacchides is one of the earliest evidences extant of the severity of the Roman master. He puts into the mouth of Lydus, addressing Philo, the following, in substance: First, he reminds him that for the first twenty years of his (Philo's) life he had not even this much liberty, to move his foot out of the house even a finger's length away from his tutor. "Before the rising of the sun had you not come to school for exercise, no small punishment would you have had at the hands of the master of the school. . . . Then when from the Hippodrome and school of exercise you had returned home, clad in your belted frock, upon a stool of your master would you sit; and there when you were reading your book, if you made a mistake in a single syllable, your skin would be made as spotted as your nurse's gown. . . ." Philo.—"The manners, Lydus, now are altered." Lyd.—"That for my part I know well. For formerly a man used to re-

<sup>124</sup> Horace, Ep., II., I, 70.

\* Suetonius, De Gram., IX.

ceive public honors by the votes of the people before he ceased to be obedient to one appointed tutor. But nowadays, before he is seven years old, if you touch a boy with your hand, at once the boy breaks the tutor's head with his tablet. When you go to complain to the father, thus says the father to the child: 'Be you my own dear boy since you can defend yourself from an injury.' The tutor then is called for—'Hello! you old good-for-nothing, don't you be touching the child for the reason that he has behaved badly.' ''<sup>125</sup>

Plautus probably wrote about 200 B. C. or earlier. We see, then, that even at that date the authority of the Greek pedagogue, usually a slave, was not respected by the Roman child, but it would scarcely be correct, however, to infer that all tutors were treated thus badly, more especially since almost all the writers from Plautus to Juvenal, when reference is made to the school, dwell upon its severity. Juvenal speaks of leaving school as withdrawing the hand from the rod.<sup>126</sup>

Yet we infer that in some cases at least there was a striking contrast between the old severe discipline of the Roman father and the Roman mother and the discipline of the schools. Tacitus in his Dialogue concerning Oratory, the scene of which is laid in the year 75 A. D., draws a striking contrast between the rigid discipline of the older period when care was taken that all was done with propriety *consuetudine maiorum nostrorum*, when the diversions even of the children were conducted with reserve and sanctity of manners, and the laxer methods of the new. "Thus it was that Cornelia, the mother of the Gracchi, superintended the education of her illustrious issue. It was thus that Aurelia trained up Julius Caesar and thus Atia formed Augustus." He then bemoans the fact that at that day the child was committed to the

<sup>125</sup> Plaut. *Bacch*, Act III., Scene III.

<sup>126</sup> Juv. I, 15. "Et nos ergo manum ferulae subduximus."



care of a Greek chamber-maid and a slave or two and that throughout the house no one cares what he says or does in his presence and, speaking of the praeceptors, themselves, he says, "For it is not by establishing a strict discipline, or by giving proofs of their genius that this order of men gain pupils, but by fawning and flattery."<sup>127</sup>

The value of criticism in keeping one on the alert is pointed out by Tacitus in another paragraph,—“For you are aware that a solid and lasting reputation of eloquence must be acquired by the censure of our enemies as well as by the applause of our friends; or rather, indeed, it is from the former that it derives its surest and most unquestioned strength and firmness.”<sup>128</sup>

Unlike the Greek custom of awarding prizes, the Roman seldom offered any reward but that of praise or the negative reward of freedom from punishment. It is related, however, that Verrius Flaccus, a freedman, distinguished himself by a new mode of teaching; for it was his practice to exercise the wits of his scholars, by encouraging emulation among them, not only proposing the subjects on which they were to write, but offering rewards for those who were successful in the contest. “These consisted of some ancient, handsome or rare book.”<sup>129</sup> This is almost a solitary instance of the awarding of prizes.

Quintilian is the first Roman to give a scientific or analytic exposition of method in education from the study of individual variations in children. He wrote, of course, only on the education of the orator, but in those days every Roman aimed at acquiring oratorical skill. He advises a careful study of each boy to discover his natural

<sup>127</sup> Tacitus, *Dialog. De Oratoribus*, 28-29.

<sup>128</sup> *Ibid.*, 34. “Scitis enim magnam illam et duraturam eloquentiae famam non minus in diversis subsellis parari quam in suis; inde quin immo constantius sargere, ibi fidelis corroborari.”

<sup>129</sup> Suet., *De Gram.*, 17.

aptitudes and deficiencies. When a tutor has advanced this far, he should study the child's mind how it is best managed. "Some boys are indolent and need stimulating; some are restive, if commanded; fear restrains some but unnerves others." Hence the danger of trying to cast all in the same mould. He insists upon the need of forming good habits so that nothing be done too eagerly, dishonestly and without self-control. But he disapproves of corporal punishment "first, because it is a disgrace and a punishment for slaves, and in reality (as will be evident if you imagine the age changed) an affront; secondly, because, if a boy's disposition be so abject as not to be amended by reproof, he will be hardened like the worst of slaves even to stripes. . . . At present the negligence of pedagogues seems to be made amends for in such a way that boys are not obliged to do what is right but are punished whenever they have not done it."<sup>130</sup>

An effective way of inculcating good habits, as suggested by Horace, is the method of opposite example, or pointing out the effect of the opposite course in the persons with whom the boy came in contact; or the method of example, that is pointing out some one in whom the desired virtue was dominant.<sup>131</sup>

Some of the most scathing censures of flogging in the field of Latin literature are found in the Epigrams of Martial. Very early in the morning before the crested cocks had broken silence, he complains, the roar of the savage scoldings and scourge begins, "nor is the noise greater in the ampitheatre when the conquering gladiator is applauded by his partisans."<sup>132</sup> In another epigram he urges the master "to be indulgent to your simple scholars, if you would have many a long-haired youth resort to your lectures, and the class seated round your critical table love you. . . . The days are bright, and glow under

<sup>130</sup> Quint. Inst. of Orat., I, III, 14.

<sup>131</sup> Cf. Sat. I, 4, 103.

<sup>132</sup> Epigrams IX, LXVIII.

the flaming constellations of the Lion, and fervid July is ripening the teeming harvest. Let the Scythian scourge with its formidable thongs, such as flogged Marsyas of Celaenae, and the terrible cane, the schoolmaster's sceptre, be laid aside, and sleep until the Ides of October.'"<sup>133</sup>

The list of advocates of leniency is somewhat extended. We will only mention Cato in *De Liberis Educandis*, not extant, but containing, as we know, denunciations of those who strike women and children, Cicero, Seneca and Flaccus. Still, severity continued. But a milder yet more irresistible influence than that of the Pagan poet or the Pagan moralist was soon to make itself felt.

SISTER MARY KATHARINE, *O. S. B.*

Villa Scholastica,  
Duluth, Minn.

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<sup>133</sup> Epigrams, Mart. X. LXII.



## EDUCATIONAL NOTES

### MALE STENOGRAPHERS AND TYPEWRITERS WANTED IN U. S. CIVIL SERVICE

The United States Civil Service Commission announces that it has been unable to supply the demand for male stenographers and typewriters in the United States Government service, especially at Washington, District of Columbia.

Young men who are willing to accept appointment at an entrance salary of \$840 to \$900 per annum have excellent opportunities for appointment. Advancement of capable appointees is reasonably rapid. Occasionally appointment is made at a salary of as much as \$1,200 per annum. For such salary only those who attain a rating of at least 85 per cent in the subject of stenography and who have had at least two years' practical office experience will be certified.

The Government service offers a desirable field to bright and ambitious young men.

Examinations are held monthly, except in December, in four hundred of the principal cities of the United States, and applications may be filed with the commission at Washington, D. C., at any time.

For full information in regard to the scope and character of the examination and for application forms, address the United States Civil Service Commission, Washington, D. C., or the secretary of the United States Civil Service Board of Examiners at any of the following-named cities: Boston, Mass., New York, N. Y., Philadelphia, Pa., Atlanta, Ga., Cincinnati, Ohio, Chicago, Ill., St. Paul, Minn., St. Louis, Mo., New Orleans, La., Seattle, Wash., San Francisco, Cal., Honolulu, Hawaii, and San Juan, Porto Rico.

JOHN A. McILHENNY,

*President United States Civil Service Commission,  
Washington, D. C.*

PEACE PRIZE CONTEST UNDER THE AUSPICES OF THE AMERICAN SCHOOL PEACE LEAGUE OPEN TO PUPILS OF ALL COUNTRIES

Two sets of prizes, to be known as the Seabury Prizes, are offered for the best essays on one of the following subjects:

1. The Opportunity and Duty of the School in the International Peace Movement. Open to seniors in the normal schools.

2. The Influence of the United States in Advancing the Cause of International Peace. Open to seniors in secondary schools.

Three prizes of seventy-five, fifty and twenty-five dollars will be given for the best essays in both sets.

This contest is open for the year 1915 to the pupils of the secondary and normal schools in all countries.

*American Judges*

Charles H. Judd, director, the School of Education, University of Chicago, Chicago, Illinois.

David Felmley, president, State Normal University, Normal, Illinois.

Ernest G. Hapgood, head-master, Girls' Latin School, Boston, Mass.

Mrs. Mary C. C. Bradford, State Superintendent of Instruction, Denver, Colorado.

Emory M. Wilson, principal, Central High School, Washington, D. C.

Charles S. Chapin, principal, State Normal School, Montclair, New Jersey.

John W. Wayland, Department of History and Social Science, State Normal and Industrial School for Women, Harrisonburg, Virginia.

Miss Adelaide Steele Baylor, clerk of State Board of Education, Indianapolis, Indiana.

A. J. Cloud, Deputy Superintendent of Schools, San Francisco, California.

*European Judges*

Henri La Fontaine, Senator of Belgium, Brussels, professor of international law, president of the International Peace Union at Berne.

Ferdinand Buisson, member of the Chamber of Deputies, Paris, honorary professor at the University of Paris, honorary director of primary education to the Minister of Public Instruction, Paris.

Kirchenrat Kroner, Stuttgart, Germany.

Emile Arnaud, president of the International League of Peace and Liberty, vice-president of the International Peace Union, president of the Educational Commission of the Universal Peace Congress, Luzarches, France.

CONTEST CLOSES MARCH 1, 1915

*Conditions of the Contest*

Essays must not exceed 5,000 words (a length of 3,000 words is suggested as desirable), and must be written, preferably in typewriting, on one side only of paper, 8x10 inches, with a margin of at least 1¼ inches. Manuscripts not easily legible will not be considered.

The name of the writer must not appear on the essay, which should be accompanied by a letter giving the writer's name, school, and home address, and sent to Mrs. Fannie Fern Andrews, secretary, American School Peace League, 405 Marlborough Street, Boston, Mass., not later than March 1, 1915. Essays should be mailed flat (not rolled).

The award of the prizes will be made at the annual meeting of the league in July, 1915.

Information concerning literature on the subject may be obtained from the secretary.

SUCCESSFUL CONTESTANTS IN LAST YEAR'S CONTEST

*Normal School Set*

First Prize—Miss Emma Feldbaum, State Normal School, Trenton, New Jersey.



Second Prize—Miss Ida L. Williamson, State Normal School, Trenton, New Jersey.

Third Prize—Mr. S. J. Skinner, State Normal School, Ypsilanti, Michigan.

*Secondary School Set*

First Prize—Miss Helen Mouat, Wadleigh High School, New York City.

Second Prize—Miss Elizabeth Sappenfield, High School, Evansville, Indiana.

Third Prize—Mr. Max Artur Jordan, K. Eberhard-Ludwigs-Gymnasiums, Stuttgart, Germany.

In addition to the cash prizes, Doubleday, Page and Company will send a copy of "War and Waste," by David Starr Jordan, to the three successful contestants and to the four receiving honorable mention in each set.

CATHOLIC CHARITIES IN ENGLAND

We have published elsewhere in the REVIEW, in this and the preceding issue, appeals on behalf of Catholic Charities in England. It is true that the war clouds darken the whole civilized world, its evil effects are felt in our own midst—our business is disturbed, money is timid and shrinking, our many works of development along educational and charitable lines are halting for want of support—a condition that is due largely, if not entirely, to the present disastrous war. We must, however, guard ourselves against a narrowness that would blind us to the greater needs of those that suffer more keenly and immediately from the present disturbance. It is not a question of taking sides with England against Germany. No judgment is called for as to the blame in the present instance, or on whose shoulders it falls most heavily. The fact remains that the suffering of individuals, of families and of nations is such as to stagger the imagination, and apparently it is only the beginning. But in the midst of this trouble we must remember the meaning of Christian charity and its breadth and scope.

We cannot set narrow lines to a thing that is intrinsically divine. When we attempt to confine charity and to make it stay at home, we kill it, for its spirit will only live where it is allowed the freedom and the breadth that all things divine demand. A charity that extends only to father and mother, to brother or sister, to family or parish or nation ceases to be charity, and is only a form of selfishness. If we would foster the virtue of charity in our midst we must labor to break down all narrow lines that tend to assert themselves. Parochialism is a curse when it means, not loyalty to the parish but disloyalty to Christ and to the universal Church and her needs. It is an essential part of the training of Christian youth to broaden their sympathies so that they may leap beyond national barriers and race lines; so that the need of a child of God is the all-sufficient authentication of a claim upon our feelings and upon our helpfulness. Catholics in the United States will doubtless be called upon to assist in the work of upbuilding and supporting Catholic institutions throughout the stricken area of Europe, and they will not be found wanting.

THOMAS EDWARD SHIELDS.

#### A PROPOSED CATHOLIC GARDEN CITY FOR ENGLAND

Father Bans, the Administrator of the Crusade of Rescue and Homes for Destitute Catholic Children in England, is a man of farseeing policy. He realizes the importance of standardization and centralization in Catholic charitable work as well as in secular business, and being, as he is, responsible for the welfare of hundreds of Catholic waifs and orphans, he hopes to eventually form a Catholic colony on the garden-city principle, where his young charges may be brought up under the most ideal conditions.

An excellent estate has already been acquired at Roydon in Essex (England), a few miles outside London, and an excellent receiving home has been built in the

city of London, to which the offices of the society are attached.

But that, unfortunately, is as far as his funds would allow him to go; and now, alas, the whole organization which has been laboriously built up during years and years of strenuous and anxious labor, is ominously threatened with disaster in consequence of the war.

Nearly a thousand little ones are in the care of this society; nearly a thousand little mouths have to be filled day by day; yet as soon as the war broke out the charitable subscriptions upon which such a work as this must necessarily depend, were immediately cut off as though the tap were shut down, and to make matters worse the creditors promptly began to clamor for early settlement of accounts.

It will indeed be a disaster if a work of such fundamental charity and urgent need should fail at such a time. The Catholics of England are bestirring themselves to do their utmost for this favorite charity, but the need is heavy and urgent, and it is a question whether they will be strong enough to lift it at this time when their country is involved in the tragedy of war.

Under these circumstances they are beckoning to their partners in the other ship. They are looking eagerly to their fellow-Catholics of the English-speaking world over the seas to help them keep afloat this splendid work of charity which is tending the young souls and bodies of nearly a thousand boys and girls; to help them keep it alive till the war cloud has passed and it is able to once again maintain itself upon the subscriptions of the Catholics of Great Britain.

It will be a tragedy if these thousand boys and girls rescued from the haunts of poverty and sin and degradation should have to be discarded in this hour of national peril, it would be dreadful to think of young Catholics being allowed to slip right through the meshes of



the net of Peter—and all for want of a little temporary help while the war lasts.

A dollar bill will keep one of these youngsters in food for one week if sent to Father Collins, 48 Compton St., London, W. C. England.

AMBROSE WILLIS.

ST. HUGH'S

[*The Substance of a Lecture Delivered by M. René Bazin, of the French Academy, in Paris, on May 23rd, 1914.*]

We sometimes complain of the multiplicity of charitable works. We say we are over-appealed to and pestered. I have, in fact, said it myself. But I do not think that any one of us, you or I, have ever really believed it. That is why you are going to interest yourselves, I am sure, in an English charitable work. You are going to show that charity has in it something of the infinite. That, like water from a well, it is never so pure, so fresh, as when you draw it every day. That there is no pity unfelt, no tenderness unshown, no foreign tongue uncomprehended when it appeals for help, by the Catholic heart.

I have said that you are going to interest yourselves in an English charitable work. In that work you will indeed see reflected your own soul, as it has been moulded by all the lessons of mercy. Here is the same generosity, the same brilliant intrepidity, the same understanding of the essential factor in education—family life. In one of the printed papers which describe the work of St. Hugh's, I find these lines, written by Mr. Norman Potter. Writing of himself in the third person, and telling us how in 1899, while living in the slums of London, he was led to devote himself to social work, he says: "He came to see that the fundamental evils of our social system in England sprang, to a large extent, from the lack of parental control, from the failure of parents to realize their responsibilities; and from the inevitable result of

these things—utter decay of home and family life. Normal family life, therefore, where it could possibly be had, would be the best method in child rescue. Thus alone could one ‘consider each child as an individual, and study his habits, tastes, characteristics, and antecedents,’ and ‘give full development to his individuality.’ And so it came about that, finding among the many boys who came under his influence from time to time, some who had no parents at all to claim them, and others whose lot was worse—those whose one hope of betterment seemed to be entire separation from such parents as they had—the founder of St. Hugh’s himself completely adopted a certain number who were young enough to forget old surroundings, and, making them his own sons, devoted himself to their upbringing and education.”

And who is this founder? An Oxford man who, looking forward to a career like that of so many others of his class, saw around him such a depth of misery, that he could no longer take thought for himself, or for the possibilities of a lucrative or brilliant future, but resolved to consecrate to the service of the poor the labor and the dreams that youth devotes to the pursuit of fortune and of fame. I have had in my hands a letter from a Religious—an Assumptionist—one of those French Nuns whom England welcomes to her soil. She writes to one of her sisters in France, to tell of Mr. Norman Potter’s visit to Paris, and the object of his work at St. Hugh’s. I will quote a passage from this letter—as vivid and eager as a Frenchwoman’s letter would be:

“I wonder if you have ever heard of Norman Potter? I will tell you in a few words who he is, what he does, and how you can help him. He is a layman and a convert. As soon as he had left Oxford he began with some friends a work in London for the rescue of poor boys, orphaned or left stranded in life in some other way. You may imagine that there was no lack of clients. The work was supported by the Anglicans, who are rich, and it prospered greatly, when the founder’s eyes were opened

to the truth of the Catholic Faith. He was so devoted to his boys, and you may imagine what a conflict there was between heart and conscience in one so noble-minded. He knew very well that if he withdrew from the work it would very likely fall to pieces; or if he remodeled it on a Catholic basis it would have to face poverty. Nevertheless, he did not hesitate; he called his boys together and told them that he was going to become a Catholic. Soon, by the goodness of God, many followed him in his conversion. Many of the boys, of an age to judge, having made their submission, others having been allowed by those previously responsible for them to do so, and others having been withdrawn, the work soon became a Catholic one. Since that time Mr. Potter's work has grown; he has founded several houses, some like St. Vincent's Cripples Home, having now become independent works, others like St. Gerard's Home continuing under him their work, which is, in his own words, 'to turn out good Catholics and good men.' At St. Hugh's he brings up his boys, for whose future he has made himself specially responsible. They simply worship him, and know no other father. You cannot imagine how appealing are the simple stories, charged with a profound emotion, told by this large-hearted man. No romance, no drama, is worth so much as a little piece of human life, studied at first-hand, with the heart of a Christian, as Norman Potter has studied it. I have heard him tell these stories many a time, and always with the same interest. As time has passed, his work has grown; but its expenses are heavy and it is very poor."

I can bring you further evidence—my own. Last April I was in London, and on Easter Monday I went to see Mr. Potter in the midst of his boys. It was a good way out in the suburbs of that enormous city, beyond the right bank of the Thames. We crossed the river a good way up, where we saw no longer its magnificent embankments or the one beautiful thing that Parliamentary institutions have produced—I mean the Palace of Westminster—but wharves built on piles, river-steps covered



with slime, warehouses and barges stuck in the mud, till at last a broad road opened out before us. It was King's Avenue, bordered on either side by fine trees and large detached houses, each with its lawn in front and large garden behind, once a well-to-do suburb, but now out of fashion. Charity has been able to profit by this fact, and here Mr. Potter has two large houses adjoining each other. The first, St. Gerard's, takes forty boys. Receiving me at the door of the second, Mr. Potter explains that those are not his adopted boys. "I bring them up and provide for them, but I cannot live the family life with all. These are my sons." Some fifteen to twenty boys and youths are around him (there are others not at present at home), not drawn up in line, but grouped informally. He presents them to me. They wear no uniform, unless the universal Eton collar of the English boy can be considered as such. I pay a visit to the chapel, one of the large rooms of the house, and to the bedrooms (all the windows open, be it noted), with their many photographs and pictures, and the objects of piety that each hangs at the end of his bed. The life in the house is comfortable without luxury. One of the printed papers of St. Hugh's describes it very happily: "The younger boys go to school, the elder to their business, and all assemble at home for the evening meal. We go to church all together, but on week days very frequently hear Mass in our own chapel. For our maintenance we have no assured means apart from what our friends send us but the small salaries the few elder ones earn. We trust entirely in Providence, and in the charity which God is pleased to awake in the hearts of our friends. From the first day God has not failed us, though we have often had to pray one day for the bread of the next. 'No prayer, no bread,' has been our constant motto."

I lunched with the family, at the long table in its dining room, at which Mr. Potter presided. One of the

boys said the Grace before the meal, the other the Thanksgiving after. The menu, which will not be without interest, was as follows: roast mutton accompanied by the baked pudding known as "Yorkshire," potatoes and cauliflowers, followed by stewed fruit and custard. The boys immediately around me spoke French, some of them extremely well. I looked at their clear, fresh and friendly faces, and saw there none of the depression, the unquietness, that come from the vicissitudes of poverty. Mr. Potter has several undertakings in London, but, as I have said, St. Hugh's is the work of his choice. These boys, who come from any place where suffering is found, will always have a roof, and at any moment of their future will feel that they can come "home." You can see the feeling of it in their eyes. On the day I was at St. Hugh's I noticed a visitor sitting near the other end of the table, silent, absorbed, with shorn hair. "Who is that?" I asked. "Oh!" replied the boy next to me, "that is an Anglican monk. He was received into the Church a fortnight ago and has nowhere to go yet. Meanwhile he is on a visit to us." Such are the answers charity gives.

Ladies and gentlemen, I have often thought over those words sung by the angels on Christmas night—"Peace on earth to men of wood-will." I have found that these men are not too many—men, I mean, who seek the truth with the firm resolution to follow it once they have perceived it. Truth leads us so far afield! To find it, we must begin by leaving behind so many things, so many people! Our imagination exaggerates the number. And the road is a hard one to start upon. It needs something of heroism, and peace is the reward only of the brave—of men and women who have accepted suffering for the sake of the one blessing that is incomparable. No tragedy is nobler than this. Think of those works of Thureau-Dangin, which describe Newman's conversion, its discouragements, its haltings, its new starts. However

highly one may value the other works of this historian, it is here that he is at his best—in this sacred drama which he portrays from beginning to end with equal and unfailing reverence and affection for the great Englishman. We have just been reading, too, Mgr. Hugh Benson's "Confessions of a Convert." Like myself, you have followed, I am sure, with admiring wonder that long conflict in the heart of an Anglican clergyman attracted by the beauty of the Catholic Church, but filled with anguish at the thought of separation from so many souls upright and loving, yet in the end becoming a Catholic, and still guarding in the depths of his heart memories so touching of friends of former days who can no longer feel with him. All roads are plain today, or may be, save this one. Distance has ceased to frighten us, save here, where it has something of infinity about it. That is why we have, with Mr. Norman Potter, something better than an "entente cordiale"—an "entente respectueuse." We are happy in welcoming him here. We will help him with his boys. We will become supporters of the work of St. Hugh's. We hope that when he returns home he will be able to tell his fellow-countrymen that he has found in Paris, in our midst, the finest sympathy—that which our countrymen call, in a phrase, as true as it is delightful, the "Friendship of France."

All communications should be addressed to Norman F. Potter, Esq., St. Hugh's House, 129 King's Avenue, Clapham Park, London, S. W.

#### ENGLISH-SPEAKING MISSIONERS NEEDED IN THE FAR EAST\*

The English language—there is no denying the fact—has rapidly become the commercial language of the East. From Singapore on the Malay Peninsula as far as the Behring Strait, all along the Chinese coast, in

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\*Father Hofgartner, the writer, is a Mill Hill Missionary, who recently passed through this country on his return from Europe to his mission in Borneo.



Japan, and in the Philippines since they have passed under the dominion of the Stars and Stripes.

English is the language of the merchant, the traveler and the college teacher. It goes along with commerce and education. The leading newspapers of Singapore, Hongkong and Shanghai appear in English. China is fast opening her seaports to the world's commerce, and the medium of communication is the English tongue. In colleges aspiring to give higher education, English is taught, and it is taken up by the Japanese and Chinese students in preference to any other foreign tongue, for they fully realize its advantage in their lives.

The English-speaking countries, England and America, are, in the eyes of the Chinese and Japanese, the most enterprising and prosperous nations in the world. What makes a deep impression on the Eastern people is the show of political power—the cruisers crossing their seas, the large fleets of commercial vessels, the grand depots and warehouses in their seaports. All these things weigh heavily in the scales of materialistic, worldly-minded pagans.

Now England, America and Germany are considered by the Far-Easterners to be essentially Protestant countries, where the Catholic religion has gained no footing and has few adherents. Working among the Chinese immigrants of Borneo, I had ample opportunity to testify to the truth of this statement. My neighbor, the Protestant minister, used to tell our Catholics that I was a Frenchman. Now, the mere fact of being a Frenchman would be no slight on my character, nor would I be ashamed of being one if that were the case, for no one can choose his own birthplace. But when I told them that I was a German, they argued, "Well, then you are not a Catholic priest." They disbelieved me until they were informed by higher authority that I was a Catholic priest, in spite of being a German into the bargain.

How this preposterous idea came to take root I do

not know, but there it is. The common denomination of our Catholic religion is "*the French religion.*" No doubt the noble sons of France *did* and *still do* most for the spread of the Faith in Eastern Asia. And it is of no use to tell our people that there are twenty-four million Catholics in Germany, two and a half million in England and nearly sixteen million in the United States. They ask, "Where are they?" And certain it is that these countries are not represented in the Far East, according to their numerical strength at home. The missionaries from England or the States you can almost count on your fingers.

Some will answer: "We want every man in his own country; the shirt is nearer the skin than the coat." But our Lord said: "Give and it shall be given unto you," and this maxim holds good also in regard to vocations to the priesthood. *Omnia co-operantur!* Catholic missions will be a success only if all cooperate. As the state takes a lively interest in its colonies, in like manner we should be interested in the Catholic mission colonies across the sea.

Catholic foreign missions are no mere appendage to our parish and home missions but part and parcel of the life of the Catholic Church, which is true to the command of her Divine Founder: "Go forth into the whole world." As the light must shine in order to make the seed grow and develop into plant and flower, so the Church must extend and develop the wide world over. This happy result will only be brought about if the united Catholic forces at home stand behind the foreign missions, praying, helping, and making sacrifices for them.

Now, thanks be to God, better things are in store for us. We have seen the birth of a Foreign Mission College on American soil, at Maryknoll, Ossining, New York. Let us pray that the Holy Spirit may awaken vocations from the Atlantic to the Pacific among young men who will worthily represent the great Catholic Church of America in Far-Eastern Asia.

## CURRENT EVENTS

### THE CATHOLIC UNIVERSITY OF AMERICA

The academic year of 1914-15 was formally opened at the Catholic University on Sunday, October 4, with solemn High Mass, celebrated by the Rt. Rev. Rector. The members of the teaching staff attired in their academic robes, and as many of the students as could be accommodated in the chapel of Gibbons Hall, assisted at the ceremony. The profession of faith by all of the professors and instructors was unusually impressive. The Rt. Rev. Rector welcomed the students and delivered the sermon.

The teaching staff of the University has been augmented this year by the acquisition of the following new instructors: Rev. Peter Guilday, Ph. D. (Louvain, 1914), Instructor in Ecclesiastical History; Rev. Filippo Bernardini, J. U. D. (Roman University, 1912), Instructor in Canon Law; Mr. Harry E. McCausland, B. S. (University of Pennsylvania, 1914), Instructor in Civil Engineering; Mr. George J. Brilmyer, B. S. (Alma College, 1913), Instructor in Biology; Mr. Frank X. Burda, B. S. (Catholic University, 1914), Instructor in Physics; Mr. Frank Butt, B. S. (Catholic University, 1912), Instructor in Electrical Engineering; Mr. Albert Maillard, B. S. (Catholic University, 1914), Instructor in Electrical Engineering; Mr. Francis S. Cosgrove, Instructor in Chemistry; Mr. John J. Burke, LL.B. (Catholic University, 1914), Instructor in Law; Mr. Leo Behrendt, Instructor in German.

The announcement has been made that the Ancient Order of Hibernians in their recent convention held in Norfolk decided to establish ten fellowships at the University in place of the scholarships which they have maintained. These fellowships which are worth \$500 each, and may be held by an ecclesiastic or layman who has finished his undergraduate studies and can devote three years to the study of Irish literature and antiquities with a view to obtaining the doctorate in philosophy.

### REORGANIZATION OF YOUNG MEN'S UNION

The Catholic Young Men's National Union met in annual convention in Baltimore on September 26 and 27. One of the



important transactions of the meeting was the adoption of the resolution to reorganize the Union into an association of Catholic young men instead of the present arrangement which actually makes the Union an aggregation of Catholic clubs. It was understood, however, that the clubs which are affected by the new arrangement will retain their autonomy and cooperate with the Union; their individual members will simply become associates of the larger and national organization.

The Catholic Amateur League's report showed this to be the most successful year since its inception. In nearly all the cities where the Union has affiliations the league had athletic meets for the parochial schoolboys.

The following resolutions were adopted:

The Catholic Young Men's National Union, in the thirty-ninth annual convention assembled in the city of Baltimore, September 26 and 27, renews its unswerving devotion to the One Holy Apostolic Catholic Church and its loyalty to these United States of America.

We mourn with the nations the loss of the gentle, faithful parish priest of the world, Pius X., of happy memory, and we greet in filial and loving reverence Our Holy Father Benedict XV.

In eager obedience to our Bishops and in happy accord with the proclamation of the President of these United States we unite in praying to the God of Nations for peace throughout the world and for the lasting fruits of just peace and prosperity and contentment of the people.

We deplore the seeming inability of this Federal Government, despite its Christian tone, which we gladly praise, to prevent the use of the mails for the purpose of the bitter propaganda now being hopelessly but maliciously waged against the religion of 16,000,000 of Catholics. We regret that we must see our Government fall below the standards of neighbor Governments.

We resolve that our delegates to the Federation of Catholic Societies urge upon that body the claims of this National Union as approved by the Plenary Council of Baltimore, and seek the co-operation of the Bishops to the definite end that the

interests of this union of the Catholic young men of America be entrusted to the care of a priest in every diocese.

THE REV. JOSEPH M. CORRIGAN, D. D.  
MICHAEL J. SLATTERY,  
F. R. GOLDERMAN,

Committee.

The office of the spiritual director of the Union was accepted by the Right Rev. Bishop Shahan, Rector of the Catholic University of America. Michael J. Slattery, of Philadelphia, was elected President; M. F. Fitzpatrick, of Baltimore, first Vice-President; F. R. Golderman, of Wilmington, Del., second Vice-President; S. H. Hauck, of Philadelphia, Secretary; Harry R. Murray, Philadelphia, Treasurer; Executive Committee, the Rev. Joseph M. Corrigan, D. D., Philadelphia; William Gallagher, Detroit; C. A. McAteer, Wilmington; C. L. Lauer, Pittsburgh; J. P. Carroll, Philadelphia; C. A. Connelly, Trenton; W. C. Sullivan, Washington; David Bryant, Baltimore; William H. Weber, Philadelphia; Joseph Maesch, Philadelphia.

#### CONSECRATION OF RT. REV. MGR. THOMAS J. SHAHAN.

Monsignor Thomas J. Shahan, Rector of the Catholic University, will be consecrated Titular Bishop of Germanicopolis in Baltimore Cathedral, Sunday, November 15, by Cardinal Gibbons. The assistant consecrators will be Bishop Nilan, of Hartford, and Bishop O'Connell, of Richmond. The sermon will be preached by Monsignor Duggan, Vicar-General of the Hartford diocese. The titular see of Germanicopolis is in Asia Minor, in the mountainous province of Iscuria, and like many of the titular sees is now a poor village of a few thousand inhabitants. It is of interest to the Catholics of the United States, having been successfully held by Bishop Mullen, of Erie, and Bishop Koudelka, of Superior.

Monsignor Shahan was born in Manchester, N. H., in 1857, and received his early education in the public schools of Millbury, Mass., and at Montreal College. He was a student of the American College, Rome, from 1878 to 1882, in which year he was ordained a priest for the diocese of Hartford, obtained at the Propaganda the doctorate in theology, and was soon

made chancellor and secretary of his diocese. In 1889 he joined the staff of the Catholic University of America, then being organized by Bishop Keane, and after three years of historical studies at Berlin, Paris, and Rome, returned to Washington to occupy the Eugene Kelly Chair of Ecclesiastical History. This post he occupied for eighteen years, and meantime founded the Catholic University Bulletin, which he edited for ten years, besides contributing to several reviews. He is one of the five editors of the Catholic Encyclopedia, and is President of the Catholic Educational Association and of the National Conference of Catholic Charities, also National Chaplain of the Young Men's Catholic Union. He is a member of the Board of Judges for the Hall of Fame, New York City.

In 1909 he became Rector of the Catholic University, and was made a Domestic Prelate of the papal court. He has written several works, "The Blessed Virgin in the Catacombs," "The Beginnings of Christianity," "The Middle Ages," "Saint Patrick in History," "The House of God," and other addresses and studies. He also translated from the German Bardenhewer's important work on the early fathers of the Christian church. Within the last five years Monsignor Shahan has seen the University take on a considerable growth. Four large and noble edifices have arisen, the Cardinal Gibbons Memorial Hall, the Dining Hall and Graduate Hall, the Engineering Building, and the Chemical Laboratory, now in process of construction. Additional land has been purchased and the Summer School for our Teaching Sisters and the Catholic Sisters College have been called into successful life. The student body of the University has also grown in numbers, registering this year nearly seven hundred, of whom over four hundred are lay students, while the professional body has grown from twenty-eight to eighty teachers. If this proportion of growth be kept up in the near future, the University will realize, while they yet live, some of the great hopes of its original projectors and supporters. One of the last works of Monsignor Shahan is the National Shrine of the Immaculate Conception, a new and splendid church for the University, which it is hoped to build with the aid of the Catholic women of the United States, and for which shortly before his death Pius the Tenth gave to Cardinal Gibbons a substantial contribution, besides a beautiful Ap-



ostolic Letter printed in the last issue of the *Salve Regina*, the modest little Bulletin in honor of Our Blessed Mother by which Monsignor Shahan makes known the progress of the monument in favor of the National Shrine.

#### NATIONAL CONFERENCE OF CATHOLIC CHARITIES

The Third Biennial Meeting of the National Conference of Catholic Charities was held at the Catholic University of America, Washington, September 20, 21, 22, and 23. Twenty-four States, or 53 cities were represented among the 440 delegates. Their enthusiasm and earnestness were extraordinary. The success of the meeting exceeded expectations in every way. The program that was actually presented held the awakened attention of the delegates throughout the entire Conference. Rt. Reverend Bishop-elect Thomas J. Shahan sang the Solemn Opening Mass, and the Sermon was preached by the Right Reverend Charles Warren Currier, of Matanzas. There were four General Meetings of all delegates, and each of the four committees of the Conference held two sessions each. The committees were as follows: Families, Sick and Defectives, Children, Social and Civic Activities.

It is too early to attempt any review of the papers or any summary of the views that were expressed or endorsed by general acceptance. The delegates were unanimous in their cordial appreciation of the high quality of the papers presented and of the thorough-going and earnest character of the informal discussions. Not until the report of the entire conference appears will it be possible to make any estimate of the place which this year's session will take in the development of the national consciousness of our charities.

The women delegates present at the Conference held four special meetings to consider problems in connection with the Protection of Young Girls. The work of organizing a national committee was entrusted to Mrs. L. Z. Meder of Chicago.

The following officers were elected by the National Conference to serve during the years 1915-1916: Honorary President, His Eminence, James Cardinal Gibbons; President, Rt. Rev. Thomas J. Shahan, D. D.; Vice-Presidents, Rev. Francis J. O'Hara, Brooklyn, N. Y.; Mrs. W. F. O'Toole, St. Paul, Minn.;

James F. Kennedy, Chicago, Ill.; James McMurry, Boston, Mass.; Mr. J. McGowan, Indianapolis, Ind.; Mrs. Edward Mandel, New York City; Treasurer, William H. DeLacy; Secretary, Rev. Dr. William J. Kerby, Washington, D. C.; Assistant Secretaries: T. Foley Hisky, Baltimore, Md.; B. A. Seymour, Detroit, Mich.; Mrs. Thos. J. Burns, Chicago; Executive Committee: Edmond J. Butler, New York City; Rev. J. J. Butler, St. Louis; Mrs. Thomas Beattie, Wheeling, W. Va.; Mrs. Henry Clark, Jacksonville, Fla.; Rev. Thomas Devlin, Pittsburgh; John A. Doyle, Louisville, Ky.; Mrs. L. Z. Meder, Chicago; M. P. Mooney, Cleveland; Dr. Chas. O'Donovan, Baltimore, Md.; Rev. E. V. O'Hara, Portland, Ore.; Rev. M. J. Scanlan, Boston, Mass.; Jack J. Spalding, Atlanta, Ga.; William E. Walsh, Cumberland, Md.; Rev. Francis X. Wastl, Philadelphia, Pa.; Katherine R. Williams, Milwaukee, Wis. The other committees will be announced when the President completes his nominations.

#### RESOLUTIONS OF FEDERATED CATHOLIC SOCIETIES

At the convention of the American Federation of Catholic Societies at Baltimore, Md., on September 29, the following resolutions were adopted:

##### *Religious Section—Preamble*

The delegates of the American Federation of Catholic Societies in the thirteenth annual convention assembled proclaim their unswerving faith in the doctrines taught by the Holy Catholic Church, their devoted adherence to her Sacramental system of sacrifice and especially their love for the great Christian mystery, the Holy Sacrifice of the Mass, their unquestioning obedience to ecclesiastical authority as the one established by Christ Himself in the Church which He founded.

While wishing all men the comfort and the strength of the full possession of the truth, they feel compelled to reprobate every teaching opposed to the Church's doctrine and every movement actuated by a spirit diverse from the lofty standards of morality promulgated by the Catholic Church. They esteem as the supremest of all privileges their membership in the Church of Christ, because they know that by this very fact they are the inheritors of Divine truth, the participators in

Divine mysteries and by simple obedience the children to whom Christ promised the Kingdom of Heaven. They proclaim anew this child-like obedience to their parish priest, to their Bishop, and to the Vicar of Christ on earth. Still bowed in deep sorrow for the death of Pius X., whose saintly life has been and will ever be an inspiration to the world, they pledge their unflinching loyalty and close attachment to Benedict XV., now gloriously reigning, who will ever find in them intrepid champions of the Church's cause and staunch defenders of her rights and liberties.

From the very beginning of his reign they pledge to him their strong support in every effort he may make to secure for himself that measure of independence which he deems necessary for the free exercise of his world-wide spiritual jurisdiction.

### *Mexico*

We denounce the outrages perpetrated against Bishops, priests and Religious men and women in Mexico. Thousands have been robbed, tortured, exiled, and in many instances brutally murdered—and some of these were American citizens. Religious women, whose lives have been consecrated to the practice of every form of Christian charity were subjected to what is worse than death, to the brutal lust of an inhuman soldiery.

We protest against the unexplainable silence of our public press concerning these well authorized outrages. This mighty power for the formation of public sentiment and opinion has often made appeals even in the case of individuals, as for instance, the Russian Jew, Beiliss, or Miss Stone, the Protestant missionary, who was held in captivity by Turkish bandits. The Mexican outrages have, thus far, been scarcely mentioned by the press.

In the name of sacred religion which has been ruthlessly attacked; in the name of pure womanhood, which has been shamefully outraged; in the name of humanity whose fundamental rights have been violated; in the name of Christian civilization, which being supplanted by a rule of rapine, lust and murder, we most earnestly appeal to our government at



Washington to do its utmost towards stopping this inhuman persecution of just men and women in Mexico.

By reasons of the Monroe Doctrine the civilized nations of the world look to the United States of America to exercise its great power for the preservation and maintenance of the fundamental rights of mankind on the American Continent.

We, therefore, most earnestly urge upon the President of the United States not to recognize in Mexico any government which does not effectively guarantee civil and religious liberty in the true sense of the word.

### *Home and Foreign Missions*

We urge upon all Catholics the duty of generously supporting our Home and Foreign Missions, represented by the Catholic Church Extension Society, the Society for the Propagation of the Faith, and other societies with similar aims.

We are most solicitous of the religious and industrial training of the colored millions of our country, and we heartily commend to the federated societies the Catholic Board for Work Among the Colored People.

The Society for the Preservation of Faith Among Indian Children, and the Marquette League, have our cordial support. The sad story of the wrongs done to Indians, and the glorious record of our missionaries among the Indian tribes since the discovery of the continent should inspire us to foster and extend the work of Catholic education among them, and to see to it that no action nor agency under any pretext shall deprive them of the glorious heritage bequeathed to them by the Black Gown.

### *Deaf and Dumb*

Whereas 20,000 and more Catholic deaf and dumb are exposed to the greatest danger as regards faith and morals, because they are, as a rule, deprived of the benefits of Catholic schools and missions, we urge the A. F. of C. S. to lend a helping hand to these silent children of the Church in securing for them religious and educational advantages enjoyed by normal children.

*Forbidden and Doubtful Societies*

We seriously caution and exhort our Catholic men to avoid the plague of membership in secret societies forbidden by the Church and to beware of all other doubtful or dangerous associations, and we recommend to them the excellent Catholic organizations affiliated with the A. F. of C. S. wherein they may participate in the benefits of union and fraternal aid, insurance and other beneficial features without incurring the evils which beset the forbidden or doubtful associations.

*Religious Care for Prisoners*

We recomemnd that the State, diocesan, county and local federations exert their influence for the religious care of prisoners and for the humane treatment of all inmates of State, penal and charitable institutions.

*The Catholic Press*

Whereas the Catholic Press is a most efficacious instrument for accomplishing the end, which the Federation of Catholic Societies have in view, we most respectfully ask the Bishops and priests to urge upon the people the vital importance of supporting our papers, and we recommend that the various State, county and city Federations of Catholic Socities form press committees to put before the people of their community the claims of the diocesan and local Catholic press upon their good-will and allegiance, with the object of promoting in all ways the Apostolate of the Press.

*Juvenile Associations*

We earnestly deplore that a great number of our Catholic young men and women are being drawn into the non-Catholic societies called the Y. M. C. A. and the Y. W. C. A., by the material advantages held out by these organizations, although Catholics are expressly excluded from any share in the government of these bodies. We, therefore, recommend to our zealous pastors and others to endeavor by the establishment and promotion of sodalities of young men and women and of other Catholic organizations, such as gymnasium clubs, etc., to provide for our Catholic young people, not only spiritual goods,

but even the material advantages held out to them by the Y. M. C. A. and similar non-Catholic societies.

### *Scurrilous and Obscene Papers*

Whereas, despite the continued protests of decent men of different creeds the privilege of the mails is still extended to obscene and scurrilous papers, injurious to the rights of conscience as guaranteed by the Constitution, and destructive of sound morality, and whereas a simultaneous protest has already been organized by the Catholic press, we urge that the Federation of Catholic Societies, in support of this protest, request its members to write at once to their respective Senators and Congressmen drawing their attention to this abuse of the mails.

The federation exhorts all thinking men to help in the crusade against immoral plays by refusing to patronize the theaters which are guilty of presenting or allowing plays which fall below the standard of Christian decency by appealing to the baser instincts of human nature. It heartily indorses the movement inaugurated in New York of publishing a "White List" of plays which decent people may attend. It urges all its members to help along this wise method of action by signing the promise cards of the Catholic Theater Movement, by making constant use of the white list of plays issued by the organization and by discouraging the use of plays by Catholic societies which are not listed in the Official Catholic Bulletin.

### *Lay Apostolate*

We express our full sympathy with and cordial encouragement of the movement for the Lay Apostolate of Corporal and Spiritual works of mercy among the sodalists of the Blessed Virgin both of men and of women. We wish this movement a full and constant measure of success and bespeak for it the co-operation of all our Catholic people.

### *Educational Section—The Right to a Catholic Education*

The Catholic child has a right to a Catholic education. To violate this right is an injustice and an overthrow of the claim springing from baptism and membership in the Catholic Church.



We again urge upon parents and guardians of children the sacred duty of sending them to Catholic schools and of providing them with a thorough Catholic training.

### *Catholic Educational System*

We rejoice at the marked progress made by the Catholic schools in the country and at the constant growth of a clear and well defined Catholic educational system based upon sound pedagogical principles and in perfect harmony with the teaching of the Church.

### *High Schools, Etc*

We note with satisfaction the multiplication of Catholic high schools, academies and colleges, the ever increasing attendance of these institutions, and give our heartiest encouragement to the whole Catholic educational movement.

### *Night Classes*

We commend the movement inaugurated by the Young Men's Catholic Association of Boston to establish night classes, to prepare applicants for civil service examinations, as also to teach the higher college branches. We trust that this work will be taken up in all sections of the country, as its inevitable result must be to diminish among Catholics the pernicious influence and activity of the Y. M. C. A.

### *State Support*

The fundamental dictate of justice "to everyone what belongs to him" renders it imperative that the State should begin to give equal recognition and support to all schools that are doing equal work in promoting an intelligent and honest citizenship.

### *Catholic Books and Public Libraries*

The work of State and county federations in getting public libraries to put upon their shelves Catholic books is deserving of every encouragement. We heartily commend every effort made to encourage people to read Catholic books, papers and magazines. As a practical step in this direction, we give our warmest indorsement to the formation of Catholic reading

clubs, to the Catholic summer schools throughout the country and to the efforts of those who, with much labor have taken the trouble to compute a list of Catholic books in several libraries in the country.

Once the Catholics become readers of their own history as a people, and begin to understand the mighty part they have played in the history of the world, and the great tasks which their Divine vocation places before them, the future is safeguarded.

### *The Teaching of Sex Hygiene*

We rejoice at the collapse of the movement to teach sex hygiene to children of the public schools. It is another dangerous fad rejected by the American people and we rejoice in its abandonment.

### *Freedom of Education*

We pledge our resistance to every attempt made to centralize all our educational agencies into a monopoly, whether made by the State or by private corporations or by individuals. We are a people in these United States of different religious beliefs and no single system of religious education can please all. Catholics are standing a double burden of taxation already, and to increase this load by establishing a great federal university to the teachings of which they could not subscribe, would be tantamount to tyranny. Religious liberty without freedom of education is a mere pretense.

### *Graduation Exercises in Denominational Churches*

We are opposed to the practice of holding the graduating exercises in denominational churches.

### *Abolition of Religious Tests*

We condemn the practise of teachers' agencies, banks and other institutions of requiring on the blanks, which they issue to applicants for employment, a declaration of their religious belief.

PATRICK J. McCORMICK.

## REVIEWS AND NOTICES

**Handbook of Opportunities for Vocational Training in Boston,**  
Compiled by Committee on Opportunity for Vocational  
Training, Boston, Women's Municipal League, 1913; pp.  
ix + 301.

This book was prepared under the direction of the Women's Municipal League of Boston, edited by Thomas C. McCracken, and has a foreword by David Snedden, Commissioner of Education for Massachusetts. It constitutes one more evidence of the splendid work in many directions which is being successfully accomplished by the Women's Municipal League of Boston. There are opportunities in many of our cities which are not appreciated or utilized from the simple fact that they are not known by those who stand most in need of help. This valuable handbook will render a great service to the young men and women of Boston who have had limited educational opportunities but who have ambition to improve themselves and increase their social and economic efficiency through adequate training. It is to be hoped that the good example set by the Women's Municipal League of Boston will stimulate others in many of our cities to render a similar service to their communities. The present volume will, accordingly, not be confined in its usefulness to Boston, but may well serve as a model for others who are endeavoring to work along similar lines. The book should be in the school library, it should be within the reach of social workers everywhere, and within the reach of the young men and women of Boston.

It has been the experience of most of us that instruction along vocational lines is endowed with an immeasurably greater efficiency after the pupil has gained a knowledge of the difficulties to be overcome and the ends to be achieved through actual work in a given field. The normal school pupil who is fresh from the high school without any of the actual work of teaching does, indeed, profit to some extent by the professional instruction imparted, but the teacher who returns to the same school after two or three years in teaching takes away from the classroom far more that will be of value in her subsequent work. This is equally true in all other lines of



practical work. Experience along vocational lines is the real laboratory, and theoretical instruction and laboratory practice are interwoven in so many ways that the one cannot be profitably pursued without the other. A theoretical training in music that is entirely anterior to practice has a very questionable value in the making of a musician. Along all lines the old axiom still holds, *fabricando fit faber*. Where circumstances permit, the best interests of many of our young men and women demand that the school days, prior to the fourteenth year at least, should be devoted to liberal subjects, to broadening the view and opening up channels of communication with the treasures of their social inheritance. They need vocational training, of course, for industrial efficiency, but where an elementary education is all that can be afforded before a beginning must be made in bread-winning, the vocational training might well be deferred and carried on outside of working hours. The present Handbook will be of great assistance along these lines.

THOMAS EDWARD SHIELDS.

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**Bodily Health and Spiritual Vigor**, by William J. Lockington,  
S. J. Longmans, Green & Co., London, 1913: pp. x+128.

Considerable attention and study are being given at the present time to the important topic of hygiene. This is as it should be, for the demands of our present mode of living, especially here in America, are as intense as they are complex. The modern college, with its academic, social and athletic demands, is but one of the many examples that might be given illustrative of the strain and intense pressure of modern life. To deny that not a little good will result from the work of those interested along these lines is to merit slight regard for such one-sided views. Indeed, it is already patent that in a great many cases the physical good which it seeks and intends has been accomplished to such an extent that the movement has a lawful claim to the sincere support of all serious-minded men.

Why, then, if these facts are true, has the hygienic movement encountered such sharp attacks and poignant rebuffs and that from those whose lives are devoted to the important task of

character formation? The reason is simply this: in a great many instances the end toward which these attempts should be directed has not been rightly conceived. Man has not been created to perfect his animal nature, his physical life, as an end in itself. He has been placed here solely for the purpose of realizing his ultimate destiny. In order that this may be attained, it is incumbent on man that he employ in the most efficient manner all the powers and means bestowed upon him by his Creator. Whence it is evident that those who make physical improvement the object of Man's highest interest, his ideal of complete living, fail to enlist the support of those who hold, and rightly so, the physical to be but the handmaid of the psychical or spiritual in man.

In the volume before us Father Lockington has been very careful to keep this principle intact and the axis, around which all that he so aptly states and suggests, converges. His popular and easy style has been the means of emphasizing for his readers his purpose, "to point out the evil effects consequent upon the neglect of the body, the house wherein the tenant soul must work; to show the obligation that exists of taking a rational care of the body and to furnish a practical method of keeping it in good order," that it may contribute its share in the task of attaining the individual's final end.

The author would have added to the effectiveness and utility of the volume if he had arranged his method of presentation somewhat differently. In our opinion, his message would have appealed with greater force and vigor to that wider audience, "to the teachers and preachers who labor so heroically in the vineyard and whose work is often hampered by ill-health," if the present chapter four, "The Necessity of Bodily Training," had been employed as an introductory chapter and the present chapters I and II follow chapter III as examples of how the spirit of the Church toward bodily training has found its concrete embodiment and expression in such notable types as St. Ignatius and St. Teresa.

The omission of references, for instance, see page 41, or 45, has weakened the volume as a handbook for those whose aim it is to bring out the true Catholic ideal of eugenics, viz., to

do as Father Lockington says on page 81 of this volume, "to care well for the body—then correct it not in a manner calculated to incapacitate it, but so that it will do its work aright."

LEO L. McVAY.

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**From the Sepulchre to the Throne**, by Madame Cecilia. Benziger Brothers, New York, 1914: pp. xv+427.

This is not the first contribution of the already well-known authoress to the department of English ascetical literature. Her name and her works are among the foremost in the field of devotional and scriptural writings. Her fame is a sufficient guarantee of the solidity, clearness and beauty of thought that characterize this her latest volume.

That her object, namely, "to provide a book for spiritual readings or meditations for Eastertide," has been realized, a perusal of the volume will patently show. In this sequel to her comparatively recent volume, "Looking on Jesus, the Lamb of God," Madame Cecilia leads the reader with loving carefulness and proper direction through those mysterious incidents which occurred during the Risen life of Our Blessed Redeemer. Through the persuasiveness of her treatment of each of these sacred subjects, the authoress has been successful in bringing home the truth and its message to the reader in a manner that is as practical as it is scholarly.

The résumé of each chapter in the form of an outline for meditation which, as the writer says in her preface, "must be taken or left at each person's discretion," will undoubtedly appeal to "the Christian who walks in *terra deserta* and to the novice in the science of the Saints." Youthful seminarists and those recently ordained will find this appeal to mental prayer attractive and forceable. This form of presentation, viz., the one that calls upon personal and internal motives will be most effective in building up and strengthening," "the spontaneous outpourings of the soul," to Its Creator, Preserver and Future Judge.

The material aspects of the volume are perfectly satisfactory. It is printed on excellent paper and the cuts with which it has been illustrated are fine reproductions of some of our best



masterpieces. The chapters are not too long but are sufficiently supplied with notes and references. This last-mentioned point makes the volume one that will be helpful not only to the devout among the laity, but also to the clergy and those others whose loving duty it is to instruct the young in the teachings and practices of our holy faith. We feel assured that the wide circulation which this volume deserves will be realized.

LEO L. McVAY.

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**Modern American Speeches**, edited by Lester W. Boardman, A. M., 1913, New York, Longmans, Green & Co., 1913: pp. v+102, \$.40.

Modern American Speeches, edited by Lester W. Boardman, A. M., is a contribution of no mean worth, especially to the library shelves of the debating societies of our colleges and high schools. His choice of material is happy as well as effective in presenting the true American ideal to the youthful readers for whom the volume is intended. The brevity, up-to-dateness, arrangement and price of this manual are other elements which will undoubtedly aid in making the book useful as well as attractive.

LEO L. McVAY.

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**The Teaching of Oral English**, by Emma Miller Bolenius. J. B. Lippincott Co., Philadelphia and London. Price not indicated.

To teachers who are struggling with the problem of instructing their charges how to speak as well as how to write English correctly, this book is cordially recommended as a stimulating document. It is really the laboratory record of Miss Bolenius's own experiments in the teaching of oral English in high school, each chapter concluding with a useful summary of her methods and with suggestions to those who may give them a trial.

An unfortunate current phrase in the author's preface, to the effect that some of the new methods urged therein "bring results," made us instinctively approach the book with a critical reserve. One has to be cautious in our day about things

which "Bring Results." For educational methods are not justified only by the fact that they may happen to bring quantitative "results." It is the specific character of the results that is of importance, especially their relation to culture. But the systematic teaching of Oral English has been so neglected, or at most so perfunctorily conducted, that any method offered as a corrective of the evil merits a generous hearing.

The critical reserve gave way to approval after a survey of the volume. Miss Bolenius advocates what is perfectly practicable, viz., the giving of more time to oral work in the study of composition. Self-expression in speech is of equal importance, certainly, with self-expression in writing, and slovenliness of speech must be corrected in primary and secondary school, if it is to be corrected anywhere. Hence it is evident that if secondary schools are to prepare young men and women directly for the business of life, they should train their students in the matter of effective vocal self-expression. Miss Bolenius shows, from her own experience, both under favorable and unfavorable conditions, that Oral Composition does not come as an added burden to already crowded high-school schedules, but may be incorporated into the work say of English and of History, and used to lighten that burden! The "Club" method, wherein the students practically go into executive session and conduct their own oral work, with the teacher at the back of the room and ostensibly "behind the scenes" yet at all points in control of the situation, affords endless possibilities for effective work in Oral Composition and for exercise in public speaking and self-expression. By judicious time limits and skillful suggestions, a teacher should be able easily to cover a class of thirty in the regulation fifty minute period. The method is interesting, and it has the great merit of being applicable to the fundamental subjects such as rhetoric and literature subjects which are now taught only too often in a way that kills all interest and renders education mechanical and utterly futile so far as culture is concerned.

THOMAS QUINN BEESLEY.

**The Essentials of Business English**, by Porter Lander MacClintock. LaSalle Extension University. No price indicated.

Unique among manuals of "Business English" is this volume written expressly for the LaSalle Extension University courses by a member of the English department of the University of Chicago. It is calculated for those with the minimum of grammar school education, who are following business as their career, and who are preparing themselves for advancement by study out of hours. The book endeavors to furnish a working basis of spelling, grammar, composition and simple rhetoric, together with related business and social usages, yet stops short of any literary training. It is designed merely to facilitate self-expression in the ordinary communication and correspondence of general business, and the author has kept his purpose clearly in view at all times. The style is facile and the contents interesting because easily readable. There is much valuable self-help information to be had from the book, and it might well be employed by others than the self-teaching students for whom it is primarily intended. Especially good are the chapters on the important topics of "Spoken English" and "Business Composition."

THOMAS QUINN BEESLEY.



# The Catholic Educational Review

DECEMBER, 1914

## WHY NOT THE LABORATORY METHOD IN THE STUDY OF LITERATURE?

A laboratory, in general, is a place where scientific principles are applied to the study of some particular subject matter. And the laboratory method, consequently, is the mode of procedure in the scientific study of any given entity. It may seem rather curious, then, to speak of such a method in connection with a phenomenon governed by the laws laid down for the fine arts. It may even seem to be a contradiction in terms, to speak of the laboratory method of studying literature. But we have long since accepted as perfectly orthodox the phrase "The Laboratory Method" in reference to the study of History. So why need it be heresy, or at least offensive to pious ears, to speak in all academic simplicity of the laboratory method of studying literature?

Certainly it cannot be maintained that any satisfactory artistic method of studying literature has yet been devised. Something more than mere esthetic appreciation is to be desired. And the cultural knowledge of the literary monuments of the race may perhaps be attained, after all, by going about our teaching and our study in a scientific way. Surely the need is unhappily evident of a systematic arrangement and tangible presentation of the subject matter. Surely an organized approach should be made to so wide, so diverse, so complex a field of study—and it is evident that few subjects are taught with less agreement as to method than is English literature. Surely it is apparent that the teaching of English

a decade ago was in the experimental stage, in comparison to its present estate and yet what a babel of tongues it still is—most of it quite lacking logic. For the method most in keeping with the spirit and with the mental attitude of our time, the method which promises much because it is logical, comprehensive, accurate and withal broadly cultural, the laboratory method, is roundly brought to book in certain quarters, and blandly disregarded in others, without anyone apparently exerting any effort to discover just what the laboratory method is—or what the methods of scientific study are.

This is a rather sweeping statement, but it is the conclusion reached after reading the available discussions on the topic, discussions which do not as a rule proceed from the general premises of the actual laboratory method in the natural sciences, but confine themselves solely to laboratory practice and leave wholly out of account the preliminaries of scientific study with which laboratory practice has a very essential connection. The actual investigation of liquids and solids in chemistry is interspersed with a critical examination of the literature of chemistry, and with a broad survey of the historical aspects of the substance under investigation. This is the entire laboratory method in its reality. But apparently the laboratory method of studying English is, to most critics of that method, the mere analysis, the culture-defeating resolution into its constituent elements, of a piece of literature—the directing of interest to the dry bones of the structure and not to its heart and soul. They would almost convict one as the paleontologist of literature instead of its philosopher!

At times they will divide up the methods designated as scientific, in much the same fashion as a shrewd politician will multiply candidates in order to scatter the energies of the opposition. They will reserve the damning adjective “formal” for the laboratory method, and speak further of the “biographical,” the “chronologi-

cal'' and numerous other methods of studying, let us say, Poetry. In other words they would have it seem that all were different methods whereas, for example, the three just designated are parts of the one method but occasionally are mistakenly employed in place of the whole! And nowhere, with these critics, does the genuine laboratory method of studying English obtain a reasonable hearing, simply because nowhere apparently is it considered to be the same process as that used in the chemist's lecture-hall and workroom.

Yet the study of English may proceed in much the same way. The subject-matter for investigation is the actual piece of literature under discussion. It is the material which the student takes into the laboratory of his own mind for detailed examination, and for philosophic as well as critical observation. Thus far it is the actual laboratory practice. But with this, to complete the method, should go an investigation of the historical background of the work, and a first-hand familiarity with the more important critical literature relating thereto. Each of these is an essential element of the laboratory method, and to omit any one of them is to omit an integral part of the scientific study of literature. For what is scientific study after all but merely the logical process involved in the consideration of any given subject? Does it not consist in answering for one's self the questions which natural logic presents to us in investigating a particular field? And is not its aim the knowledge of the truth? Then how can the scientific study of literature do else than embrace all the phases of literary investigation just indicated? And embracing all, how can it do else than give a philosophic knowledge of literature since it considers at once causes, matter, form, personality and principles?

Aristotle recognized the philosophic aspects of rhetoric and poetry—in other words, he admitted their broadly scientific character. Reasoning somewhat on this basis,



J. F. Genung remarks: "Rhetoric, here called an *Art*, is sometimes defined as a *science*. Both designations are true. . . . *Science* is systematized knowledge; if then the laws and principles of discourse are exhibited in an ordered and interrelated system, they appear in the character of a *science*. *Art* is knowledge made efficient by skill; if then rhetorical laws and principles are applied in the actual construction of discourse, they become the working rules of an *art*." In studying a piece of literature why, then, may not also the general rules of scientific treatment become the working rules of our academic lecture hall and of the laboratory of our brain? For, granting that scientific study is merely the logical procedure in the investigation of a given field, why may one not be consistent and use this method of approach to other studies of a more broadly scientific, *i. e.*, philosophic character than natural sciences, studies such as literature, history and art? Why not make our knowledge orderly in every instance, complete in every instance, cultural in every instance? The right use of reason certainly should obtain in the study of literature as well as in the study of chemistry. And that is all the laboratory method claims to be.

It proceeds somewhat after this fashion: The pupil is informed that there is a poet named Wordsworth who has written certain pieces of literature in the vernacular. He is told where to procure a book which contains them. A glance through the book should suggest instinctively something like the following series of questions—who was Wordsworth? When did he live? Where? What sort of a person was he? Under what circumstances did he write this poem or that, and what did he have in mind at the time? What sort of poet is he? Do I like him, or don't I? Why? What is the secret of his art, anyhow? Why should he be considered such a great poet? Where can I find the answer to all these questions, I wonder? Obviously the answers will suggest themselves: in the

actual poems, in Wordsworth's other writings, in his biography, in the general history of his time, in the critical bibliography of the subject. All these are an integral part of the laboratory method.

"We would pursue the study of literature according to the method of the laboratory," remarks the author of a recent criticism. "But, query one, in so doing, are we actually dealing with literature or with the material conditions which have helped to give it superficial shaping?" This is hardly a dilemma, since in the laboratory method we are dealing with *both*. For assuredly the study of the poetry of Wordsworth leads, among other things, to a consideration of the extent to which he was influenced by the Return to Nature Movement, the incipient Romanticism, the French Revolution and its English reaction, the Hawkshead scenery, and the friendship with Coleridge. Above all this, when we address ourselves directly to the consideration of the poems themselves, reading them for their intrinsic beauty and literary merit, resolving them into the elements which constitute Wordsworth's style (in the broad sense of style)—his love and theory of Nature, his meditative and contemplative moods, his self-reflection, his severe simplicity, his moral elevation, his sympathy with humanity, his pathos, his freshness, originality, imaginative power and delicate sense of sound, and his occasional inclination to didacticism and to the trivial—and viewing them against the background of the Prefaces, of his biography and of the history of his time, when thus we approach the study of Wordsworth we are most certainly and actually dealing with literature, we are in intimate communion with its life and soul even while we are conscious of the structural skeleton underneath, which is not dry bones, but rather the animate framework of a tremendously vital being!

This is the laboratory method in its entirety. It is scientific in this that it is logical and complete. Its end

is truth, its purpose the culture of first-hand information philosophically digested. It insists upon the actual reading of the author himself, not studying merely and only what somebody has written about the author in a history of literature. It encourages the pupil to discover for himself the characteristics of an author—with the consequent stimulation of the powers of observation and imagination. It seeks the determination of the particular and distinctive features of a writer's style, using the term style in its broad sense. It desires a familiarity with critical opinion obtained through first-hand recourse, whenever possible, to the library and a bibliography. It recognizes that independent critical work is to be desired, and realizes the corollary to this that an intelligent critical habit must be acquired. The attainment of this will come from an orderly system of study and a first-hand acquaintance with the works themselves and a knowledge of the human being who is partially revealed to us in his spoken and written words. Nor does the laboratory method stop here. It realizes that "literature is pure spirit and hence its truths must be spiritually discerned," but it also realizes that there is more than one avenue of approach. It realizes that literature may be grouped by periods or by centuries which need not necessarily have arbitrary dates, and in which poetry and prose may be discussed separately or in correlation and chronologically. But it does insist upon combining the spiritual discernment of the truths of literature with the orderly consideration of the facts of the particular piece of literature itself.

Science does not demand of us (though some critics would have us so believe) that we "see things as they *are*, not in the reality conceived by poet philosopher or saint, but as conceived by herself." It so happens that poets have been philosophers and saints, that philosophers have been saints and poets, that saints have been poets and philosophers. It has also occurred that



they have been scientists as well! For after all, is not reality a composite made up of the conceptions of natural scientist, philosopher, poet and saint—are they not, or at least should not they all be, people of one imagination, and that the Christian imagination which consists of Realism plus Idealism? Unless we are very much mistaken they *are*, and they all proceed about the business of their life in much the same way. In all reverence, there is as much a laboratory method about the spiritual life as there is about the imaginative conceptions of poetry, the mental evolutions of philosophy, and the personal research of natural science. In all of these things it is a question of personal familiarity with the subject of our investigation, of envisaging its vital principle, and of knowing its present and its past. Scientific study should be abolished instantly if it made any such demand upon us as visualizing only hard realities at an arbitrary dictate, and avoiding the realities as conceived by poet philosopher and saint. Scientific study of literature should not only bring us to the knowledge of the simple actual reality—it should reveal to us in its full splendour that reality which is the essence, the genius and the soul of immortal art in letters. It is well, too, for us to have scientists of literature—historians, antiquarians, philologists—even for this least of reasons that no real contribution to the sum of human knowledge is to be despised. It is well that we know the “material” of literature and language as never before. It is well that the search for fact in the study of literature has given a stimulus to many a student not necessarily a lover of art. For all of these things have a deeper implication than their immediate attention to the “matter” of literature—they are concerned also with its “form” which is its individuality, its vital principle. If not, then they are not steps in a true scientific study of literature, but rather are narrow research which benefits culture little or nothing and are condemned by no one more ve-

hemently than by the advocate of the genuine laboratory or scientific method. For the advocate of the scientific method rests his case on some such thesis as this: we *do* need science in the study of literature—in the study of the expression of the spirit of man; and we further need abstract reason to guide the lover of literature to its essential meaning, that which is the secret of its enduring beauty and power. Everything which leads us to this end is good; everything which leads us away is bad. And the *whole* scientific method should be used, or else it should not be employed at all!

The actual employment of the method is only incidentally affected by any departmental organization which may be determined by local circumstances. The organization of the actual courses, however, should be such as to offer to the undergraduate a broad survey of the whole field of literature from Beowulf through Chaucer, Caxton and the Modern period down to the poetry and the prose of the last century, coming to each portion of the field as soon as he is prepared to appreciate its full significance. The actual working of the class should consist of informal lectures and still more informal conferences, in which the instructor stands to the pupil in the relation of "guide, philosopher and friend." The method calls for personal criticism and personal research, realizing that literature has nothing of the dogmatic about it, and believing that the instructor and pupil are friends working together on a topic of mutual interest and in mutual helpfulness. There is little of formality in the conduct of a laboratory. There should be little of formality in the conduct of the scientific study of literature. It is a philosophic study and should proceed in a simple, logical, systematic, orderly, but natural, fashion, and all in the harmony of the personal note. It should be the action and reaction upon each other of people who are met on the common ground of the love of great literature, and should result in the exchange of personal

opinion and appreciation of common reading. To this end, the students should possess personal copies of the authors to be studied, whenever this is at all possible. Certainly, the library should contain, at the very least, one good edition of standard works and of the more important works of reference, for a school or college without a good library and other laboratories is merely a specimen of architecture. The actual reading of these works should be insisted upon, and the student should seek out for himself correlated information regarding the author and his times and the opinions of literary people upon his genius. Written reports in the form of term papers or occasional essays are highly desirable, for the student will thus become more familiar both with the author and bibliography, to say nothing of the value of eliciting his personal opinion.

Just here, however, lies a great and present difficulty both for pupil and instructor. As Professor Clark, of Northwestern University, points out: "To use a scientific, that is to say, a laboratory method, one must have material corresponding in variety and duplication to that provided at each table in a chemical laboratory; but few school-boards are yet willing to give to the teacher of English equal facilities with his colleague in chemistry or biology. The use of the ordinary book of 'selections' is a delusion and a snare. As well expect to get a fair idea of the Atlantic by examining a pint bottle of its water." This was written at the beginning of the present century, and it is now happily coming more and more to be realized that the teacher of English, or for that matter of history, should have laboratory facilities, in the shape of libraries and the personal copies of his pupils, which are at least equal to those of his colleagues in the departments of nature research. It is a slow and at times discouraging process of evolution, through which the teaching of English is now making its way, but the conclusion is in sight—the conclusion which is



the hope of those who advocate the personal note and the enthusiastic knowledge of the field which makes the teacher text-book enough for his class, the hope that some day *the* method of studying literature will be the method of *scientific*, i. e., *philosophical* consideration.

There are hopeful signs in the heavens. The philosophic consideration of history has already won its way. And literature is coming gradually into the van, helped forward by those whose vision is broad and sympathetic in its survey of art, whose habit of thought is cultural, logical and alert, and whose teaching of English comes from a genuine love of the literature of the race, a love that is enduring since invested with their personality. They regard the prose and poetry of the time not as isolated phenomena, but as artistic monuments of the genius of individuals, of a people, and of a time. They conceive literature as a part of the universality of art and of the philosophy of humanity, and they feel it with the artist's sense. They discern its eternal truths with a discernment that is at once spiritual and tangible, spiritual in the recognition of that conception of reality which is the poet's, the philosopher's and the saint's, and tangible in the recognition of that conception of reality which is also the poet's, the philosopher's and the saint's—in his more earthy moods! They realize that they themselves should be the text-books for their students, whose only texts of literature need be the works of the writers of immortal poetry and prose. They feel that the student's personal criticism of these, helped on by discreet suggestion and by consultation of a bibliography, makes for a deep and genuine culture. With them it is the *personal* note in literature. And it is the truly scientific way—since truly philosophical. Why not, then, the laboratory method in studying literature?

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## IN MEMORIAM

BROTHER VALENTINE, SCHOLAR AND RELIGIOUS

There departed from this life on the thirteenth day of last October a noble, gifted soul in the person of Brother Valentine, of the Xaverian Brothers. A brief tribute to the deceased will not be out of place in the pages of THE CATHOLIC EDUCATIONAL REVIEW, as he contributed articles, valuable not alone for their literary merit, but likewise for their depth of research and practical bearing on the teaching profession.

To eulogize the sainted dead is in one sense superfluous. Passed, as they have, in final review before the Great Commander, after having fought life's battle, and received merited promotion for duty well done, they realize at that supreme moment the hollowness of this world, and are alike indifferent to its praise or censure. The one cannot add to, or the other detract from, their felicity. But in another sense, extolling the works and character of the departed faithful effects good: to the faint-hearted, it brings courage; to the brave, impetus; to the old, comfort; and to the young, hope.

Brother Valentine, known to the world as Valentine Mooney, was born in Biddeford, Maine, forty-six years ago. Coming with his parents to Boston at the age of ten, he completed his grammar and high school courses in that city. Ere the period of young manhood had passed away, he felt the "call," and enlisted among the valiant army of Catholic Educators, choosing the Congregation of the Xaverian Brothers as the sphere of his activity.

Completing his novitiate, and passing through the normal course at Mount Saint Joseph's College, Baltimore, he was assigned to Saint John's School, Louisville, Kentucky. After some time, he was recalled to Baltimore, where he pursued the higher branches preparatory to receiving his collegiate degrees. From thence he labored in Saint Mary's Academy, Norfolk, Virginia, and Old Point Comfort College, at Fort Monroe. In 1903 he formed one of a band of three to open an agricultural school in Napa County, California. Here we must pause

and admire the man! The Xaverians had no missions west of Kentucky, and his sensitive nature keenly felt the isolation from his Brethren; yet never a word of dissent escaped his lips, and it was only after his return that he revealed his feelings. Three years later he was recalled East, much to the regret of the Reverend Denis Crowley, to whose enterprising spirit the school owes its birth.

From that time until the present, Brother Valentine labored at Mount Saint Joseph's College, where he was in charge of the chemical and biological departments. His success in this line of work is best evidenced by the high standing his students attained in the leading universities of the country, and their after creditable work in professional fields.

Brother Valentine's mental gifts were not exclusive. In fact, it was often said of him, "What does he not know!" In the novitiate, he gave but little promise of future greatness (viewed, as we are prone to do, from a merely human standpoint), owing to his retiring disposition; and it was only when he was placed in classes preparatory to teaching that his mathematical demonstrations and literary work gave evidence of the dormant powers of his mind. By dint of persevering study, he acquired proficiency in the Latin and Greek classics; he could converse fluently in Gaelic, French, German, Spanish, and was at home in the domain of philosophy. But he specialized in the natural sciences; and in this connection, his fondest wishes were realized in the completion of new laboratories at Mount Saint Joseph's, fully equipped with the latest appliances. Just as he was reaping the fruit of his toil, God gave him the second clear call, and he obeyed with the same childlike willingness and simplicity which characterized his whole life.

Brother Valentine was a learned man; aye, but he was more. He was that, without which, his learning in the field of Christian education would have been nugatory—he was a religious man, a man after Christ's own Heart, a man who literally heeded the counsel: "Follow Me." In his religious attitude of mind, he leaned toward the scrupulous without being morbidly so. He unconsciously described himself in one of his articles to this REVIEW (November, 1911) "Fatigue in



Teachers," where he touches inferentially upon meditation. Those who knew the man saw his reflection therein. It is the cry of a humble soul, groping in the darkness, anxiously seeking the light, eager to advance, yet fearing to move lest it might go astray.

Humility was his in a marked degree. No one ever heard him speak of himself, and no one ever had more cause for so doing. He never advanced an opinion unless asked, and then it came out direct to the point, lucid and correct. Of him, it may well be said, as it was of Epaminondas of old: "I never knew a man who knew more and spoke less than he." Possessing humility, he possessed by that very fact, the eldest daughter of the mother of virtues, the one that conduces most to her preservation, obedience—obedience to the Rule, of which he was a living exemplar.

More need not be said. He was all that our holy Pius the Ninth declared essential for sainthood in the case of Religious. We leave his precious soul to the charity of the readers of the REVIEW.

His work lives after him, for he has bequeathed the richness of his mental gifts to the many young Religious who were confided to his classes; he has left the beauty of his example to all his Brethren; and a memory which time cannot dim, but which will serve to vivify their actions by Faith, enabling them to say at the end of time, as he has already said to the Supreme Judge: "I have glorified Thee upon earth; I have finished the work which Thou gavest me to do."

BROTHER JULIAN, C. F. X.

Louisville, Ky.

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## HISTORY AND OTHER HIGH SCHOOL BRANCHES

It may be fairly asserted that, except in favored spots, the character of the work done in history is much less satisfactory than that accomplished in most of the other important courses of instruction offered by the high schools of the United States. One's first impression is that this condition must be a direct consequence of the limitations of the history teacher and of the text books which he uses. In reality it is much more profound. As we shall see, there are operating in the field of history forces more numerous and more subtly varying than have ever been dreamt of by mathematician, by scientist or by philologist.

Mathematics, the alphabet of the exact sciences, has, it is true, promoted discoveries near the path of the last lone star. If one may be pardoned a contradiction in terms, it has measured the incommensurable worlds. Because of his mathematics, the astronomer can plot the course of a rebellious comet or estimate the magnitude of the farthest sun. He tells us that the celestial fire which warms our firm globe is losing its force; that the earth, which at this season is arrayed in greenery, has already entered upon a career of decay, and that the moon, a region of thick-ribbed ice, is forever doomed to desolation. Perhaps this is the wondrous tale that nightly she repeats to the listening earth. In short, science reports unnumbered facts, many of them appalling.

The world of the philologist, too, has its wonders, but its highpriests are not the grammarians. Its temples are served by only those who have been purified by study. With the philologist the ruined memorials of the past hold intelligible speech. The mysterious symbols which covered the walls of Sargon's palace record those deeds that placed the yoke of the Assyrian on the necks of a hundred enemies. The subjects who applauded the vic-

torious pomp of Sennacherib were familiar with the characted tablets in the crowded libraries of Ninive, but even then there were on tomb and temple in the distant lands along the Nile strange inscriptions of which they understood nothing. Though locked up in hieroglyphics, the tragic secrets of Egypt have been published by the philologist. He it is who tells us of the bravery as well as the inhumanity of the pagan Spartans and of the culture that was the glory of Athens and still is the wonder of mankind. Without his assistance, perhaps, we would not know the humble beginnings of that Rome which has thrice made conquest of our narrow world.

In other words, the mathematician and the expert in natural science employ invariable principles, the student of languages an efficient method. Except in the manner of presenting truths there can be little disagreement between teachers of mathematics or between trained investigators in the more perfect of the natural sciences. In the social sciences, for a reason which will presently be noticed, there is unfortunately no such harmony. In the sanctuary of philology, too, one often hears discrepant voices. The physicist and the chemist, like the astronomer, are concerned with natural phenomena and are thus forever in the midst of wonders. In their large kingdoms there is no doubt. Theirs are the golden realms of certitude. It is not claimed that scientists do not have visions of the sublime. Doubtless the mathematician and the chemist are sometimes disturbed with the joy of elevated thoughts, but their chief interests are in the properties of number and the changes of matter or in the phenomena of the scenic universe. History, on the other hand, deals largely with the deeds and the mind of man. In this more restricted kingdom, of which we know so little, there are countless tracts to be explored.

The teacher of high school mathematics generally equips his students with principles which afterwards enable them to make calculations with promptness and



accuracy. For many of them the investigation of cognate branches becomes a pleasure. Of mathematics it need only be observed that preparation is always required of the instructor and that his text-books, when not excellent, are likely to be good. Perhaps one of the few principles upon which all educators are agreed is that no teacher should be given a class in this science unless he has himself been systematically trained in its principal branches. The popular belief is nearly correct, namely, that mathematics can be successfully taught only by a superior mind. If the prevailing notion contain any element of error, the presence of such an element is not without its use, for it strengthens the hands of the teacher. Everybody, or nearly everyone, is willing to ascribe deficiencies in mathematical attainment to the dullness of particular students. Poor text-books, too, are often blamed for indifferent progress, but few are disposed to criticize the instructor or even to suspect him of limitations.

If the professor of English language and literature does not teach his students a fair mastery of expression and make them understand the significance of the great literary movements, he has been appointed, as formerly teachers of this branch often were, for considerations other than an acquaintance with his field. In the high school, where the principle of the division of labor is not carried as far as in the college, the professor of English literature is often the instructor in rhetoric. In this ample field, where there are many cultured and faithful workers, the structure of prose is often explained with success and no little skill imparted in the art of expression. Indeed, there is no reason why results should not be obtained in rhetoric equal to those achieved in the lower mathematics. But there has never been offered any satisfactory explanation of the complete failure of certain instructors in this branch to do anything for their students. Perhaps it is that they have neither

scorned delights nor lived laborious days, and this it is necessary to do if one has not received a message from the muses. To the place of their retreat one can only ascend on the winged horse, and Pegasus, we know, is managed by a magic bridle.

In a few of the courses offered in English, as, for example, those in poetics, the instructor illustrates his theme with specimens of a fine art, and, therefore, in this aspect of his work one does not look for perfect success, because a great majority of human beings, young and old, are plain, unpoetical natures but little interested in aesthetics. Perhaps he does not expect any large number of students fully to appreciate an essay, a play, or a lyrical poem. This does not mean that the teacher of English has failed. He does much for youth and maiden if his own evident talent beget in them a love of the masterpieces of prose and verse. When he who aspires to teach English literature and composition has completed an apprenticeship as long and as arduous as that required of the instructor in mathematics, and he cannot possibly qualify in a shorter time, his students will know the mechanics of prose composition and the large outlines of literature. Above all they will have acquired the habit of reading good books. But where the head of the school is guided by neither academic honesty nor a high standard he will often have thrust upon him by a board of education some untrained youth fortunate in having a friend among its members. If this candidate is unable to teach mathematics, or German, or French, or chemistry, he may, perhaps, fit into the department of English. Let us be thankful that boards of education thus constituted have nearly all gone into the realms of light. In the more progressive high schools and colleges the department of English is no longer regarded as the scrap-heap. In a few by-places, it is true, the ancient sacrifice is still enacted.

It is seldom that the instructor in Latin, a subject of

no little intrinsic difficulty either to understand or to teach, can boast of unusual success. This may be chiefly owing to the modern method of presenting that language. Before students are introduced to this branch they have already arrived at considerable maturity of years. Yet it is well known that in this subject the greatest progress has been made by those who began their apprenticeship at a tender age. Moreover, tradition, almost a sacred thing, has prescribed few and somewhat lengthy lessons, and the usual high school schedule makes it difficult to divide to advantage the conventional period of an hour. Nevertheless, much better results would be obtained by substituting for that period three lessons of twenty minutes each. A further advantage would result from the tireless training of ear and tongue. If a majority of his students pass a college entrance examination, the professor of Latin is often satisfied with his partial success. Yet if he does nothing more, and many teachers do much besides, he has actually done amazing things for the culture of his students. Association with a classical scholar confers on the disciple benefits which can neither be numbered nor adequately described. The teacher has himself been systematically educated and on the texts which he uses there has been bestowed no little scholarship. Even if the grammatical knowledge of the pupil be meagre and his vocabulary restricted, his familiarity with the lofty ideas of the Romans lifts him out of his natural environment and forever places him upon a higher plane.

The preceding observations about the difficulty of mastering or of acquiring even a tincture of Latin, the time-honored methods of instruction as well as their limitations, and the permanent benefits of an acquaintance with the younger of the classical tongues are still more true of the Greek. Perhaps it will be readily admitted that the difficulty of learning it is greater and that, at least in the dominion of fine arts, it is more nearly in-



dispensable. The teaching of Latin in high schools has been approved by the practical world around us, while with a feeling of disdain, scarcely less general, it has set its face against instruction in Greek.

At one time the friends of the elder of the classical sisters deemed her divine. Her speech, which seemed formed for eternity, they fondly believed to be the acme of the fine arts. Beyond her accents there could be no beauty. Strangers, to whom she had never revealed the splendor of her countenance, intrigued to blast her fame. Those likened her to the slanderous raven who knew not her tuneful voice. Oftentimes in the twilight of the long ages since Marathon her friends have noticed decline. In our own time the physicians and surgeons of education have considered her state and have pronounced her dead. Lifeless she has often been declared before, but she has always revived. These restorations prove that when it seemed her life had fled, she was but sleeping. Though we know who would sew her shroud, we cannot name the author of her decline. Her friends suspect the master of the suffix. Only connect her with her kindred and again we shall behold a face much fairer than the dawn.

No less ingenuity has been bestowed upon the German than upon mathematics, and, therefore, the introductory text-books on this important representative of the modern languages are often admirable. It is popularly and correctly believed that the high social efficiency of the German people is one of the results of their enlightened system of education. This consideration will serve to explain the universal demand in the United States for high school courses of instruction in the German language and literature. While the knowledge of this tongue gained in secondary institutions of learning may not extend to a ready conversational acquaintance, it is nearly always sufficient to enable a serious student to continue his inquiries until he arrives at the treasure-

house of German learning. If he does not choose to follow German guides into the regions of the fine arts, and even there Teutonic genius has done remarkable things, he may trust them in almost every other field of knowledge. Instruction in the German is generally successful, for training on the part of the teacher is always acquired.

In the latter half of the eleventh century a body of adventurous French aristocrats put an end to the Anglo-Saxon monarchy. The Anglo-Normans, the polished and warlike race that sprang from the union of conquerors and conquered, not only defeated their kinsmen over sea but in time imposed their authority on the Welsh, the Scots, and the Irish. By their English descendants this achievement is regarded as one of the masterpieces of time. Concurrently were made a number of attempts, marked at times by almost perfect success, to effect a lodgment on the continent. The most brilliant victories of that era, however, led but to final failure. During these centuries of conflict, when the tides of battle ebbed and flowed, England acquired an interest in the language and the institutions of France, and British subjects, whether holding dominion over palm or pine, still have an interest, this time a friendly one, in the affairs of their ancient enemy. The value of French assistance during the Revolutionary war was such as to win the lasting gratitude of all Americans. For admiring *la grande nation* the Irishman has justifications of his own. As one would expect from their frequent alliances, until after Culloden, Scottish culture was French rather than English. There are historical reasons, then, why the English-speaking world should consider a knowledge of the French language as a desirable accomplishment. However, if recent friendship or ancient gratitude were the only considerations, the practical Englishman and the still more practical American would not be likely to honor French with a place in the curriculum of high school or of college. For the very reason that the

Roman looked to Greece for science, and art, and letters, the modern world turned to France. During the Renaissance, indeed, all Europe sat at the feet of Italy. Through the succeeding centuries the civilized world received much of its culture from France. In a word, French became the language of refinement and diplomacy. To a considerable extent it still is the language of scholarship.

Owing to the undoubted resemblance between our vocabulary and that of the French and, perhaps, somewhat to the little Latin that we simultaneously study, the acquisition of French would seem to be far easier than is that of any other Continental language. Yet, for some reason quite as much progress appears to be made in the German, of which at the outset we know hardly anything, and in the Spanish, which to the English-speaking world is not less strange than Russian. Though his Latin may make the beginner familiar with the infinitive *facere*, when he meets *hacer*, another introduction is necessary. In their movements from land to land words seem to suffer a sea-change. The failure to advance more rapidly in the study of French cannot be explained by any supposed inferiority in the elementary text-books, for not infrequently they are the work of the very pens that prepare the introductory lessons in German and Spanish. May not the failure to offer more efficient instruction in French be due to the fact that we all have a smattering of that language and that almost every fellow fancies himself equipped to teach it? The untrained attempt to direct students in English literature is marked by results that are tragic. For a great majority of the human race there is but one scholastic period, and its golden hours should not be wasted on experiments in courtesy. If the student must be sacrificed, squander his inheritance, but do not through all his days disable him intellectually. The preparation of an in-



structor in French should be not less elaborate than that of the scientist or the philosopher.

Is high school instruction in Spanish interested in the literature of power? The assigned reasons for offering courses in this language are commercial and to a slight extent political. The necessity or the desirability of an acquaintance with either the legends or the history of Spain appears in no announcement. Though the motives mentioned are praiseworthy, if we are not moved by higher ones to learn the lisping language of Castile, no great progress in its study can be seriously expected. While the value of Spain's applied literature does not appear to be great, especially if one remember that of Germany or France, the extent and value of its pure literature is immense. The art of Cervantes may be studied in a multitude of literary forms, the amazing fluency of Lope de Vega in unnumbered dramas. Here, as Dryden said of the Elizabethans, is one of the giant race that lived before the Flood. Calderón will be found the charming companion of a summer day, but one need not subscribe to his poetical faith that life is a dream. Spanish literature has its skilled story-tellers, like Alarcón, and its translators more skilled, like Padre Isla. If one is interested in precious writing, there is Góngora, while pastorals, from the days of Montemayor, and plays of the cape and sword are as thick as leaves in Vallombrosa's vale. In other fields Balmes and Suarez have done work of note. To Americans, Navarrete is interesting chiefly for the fact that his *Coleccion* inspired Irving to write a sympathetic life of Columbus, a biography still read and admired for its matter as well as its form. Instruction in Spanish is tolerable. The services of efficient teachers are in request, but of the indifferent sort pedagogical economists report an overproduction.

By design this paper avoids a discussion of college instruction in any of the fields of history. University

teachers of this branch generally have a training equivalent to that of their colleagues in other departments. Moreover, a part of their work being somewhat easy to direct, they have little difficulty in meeting the pedestrian requirements of their various institutions of learning. But because one division of this branch is comparatively easy to teach, those who are ignorant of all its phases believe that it is a science without problems. Readers need only be reminded of a fact which many college instructors, traveling by cañons through the realms of knowledge, seem never to have perceived, namely, that in the past, from the distant days of Thucydides, students of history have been men of ability, and that in our own time they shape the policy and for twenty years have controlled the destinies of the United States. They alone are trained in institutional history. Economists, it is true, have contributed to form contemporary statesmen, but if the writer be not biased in his estimate, the historians have been the ablest of recent political leaders. It has been sportively observed that after the partition of this Poland of science amongst men of letters, sociologists, and economists, nothing will be left the historian but a little elegant writing. The jest points to a connection between history and the art of expression, a fact so significant that one is puzzled to understand why rhetoricians generally have failed to use this evident stimulus of the imagination.

History, as it is taught in most of our high schools, can scarcely be called a science. It has, indeed, a body of classified information and a definite subject matter, but its method is both time-honored and time-serving. In Yale University, Doctor Bourne could with perfect safety state the startling fact that the Spaniards treated the aborigines somewhat better than the French and very much better than the English. After a little hesitation Professor Hart, of Harvard University, could editorially approve the conclusions of his friend, but a rural school-

mistress who taught a truth so repugnant would be marked for dismissal. Though it is a fact vouched for by many millions of Indians and mestizos, who toil and feed and sleep and sun themselves between the Rio Grande and Cape Horn, high school instructors in American history could not with impunity pay so striking a compliment to the humanity of Spanish colonial administration in the early post-Reformation period. The prevailing theology discourages it. High school teachers are accustomed, however, to emphasize Spanish deeds of cruelty in the West Indies and in the early contact of the *conquistadores* with the mainland, but this fact is not more firmly established than the other. A pagan student would not find it easy to understand the reasons for stating a truth that requires historical evidence to support it and suppressing one which may be proved by a sea-voyage. Here one sees at work an ethnical force and a theological one, the former somewhat subtle, the latter bold and tolerant.

But there are other blasts that sweep the fields of history. Though tradition may be successfully defied, in its essence it is tyrannous. Perhaps in cycles yet to come the Columbus of the school books will be seeking "a shorter route to India." So the tale was told in all our treasured histories. If, as a matter of fact, the great Italian seaman cherished such a project, he contrived to keep it from the keen eyes of his lawyers and even from his own diary. In reality he entertained a vision more sublime. He was the forerunner of explorers and apostles. It matters not that Columbus, a garrulous man compared with his great contemporaries, tells in detail the nature of his enterprise, long after all of us have taken our places in the silent halls of death the tradition concerning the discovery of America will foolishly repeat the story of his quest of cloves and nutmegs. Is commerce, then, an ignoble thing? Oh, no; it has been one of the mighty forces in extending civilization, but



its primary purpose is to provide for a man's material comfort. The ambition that impelled Columbus to do a deed of note was spiritual.

In their accounts of the navy of the Revolution the school histories, with hardly an exception, for one hundred and thirty years passed unnoticed the exploits of Captain John Barry. Yet, if not quite so spectacular, and that point is by no means established, they were as useful and numerous as those of the gallant John Paul Jones. How has it happened that the fame of one hero was so long left in the custody of Irish-Americans? His race and his religion have had much to do with the matter. The school books have praised the undoubted bravery of his countryman, Richard Montgomery, who was born in a zone to the north of Wexford and was of another church fellowship. It is not, then, that Barry was an Irishman. Histories commend the services, military and diplomatic, of the Marquis de la Fayette, and the soldierly qualities of Pulaski, and of Kosciuszko. Panegyrists, therefore, could not have forgotten Barry because of his faith, for these men also were Catholics. Unlike any of the patriots mentioned, however, Barry was both an Irishman and a Catholic. What that connotes to the Puritan mind can never be known without reading a postscript to *The Simple Cobbler of Agawam*.

On the occasion of the recent dedication of a monument to his memory a leading newspaper in the city of Washington declined to devote to a review of Commodore Barry's services on land and sea a little space on its first page. Was it not because this one of the founders of our favored Republic was an Irishman, a Catholic, and a gentile? At his birth powers maleficent appear to have marked him for their own. Him they would purify by trials. The ordeal by cowardice, the ordeal by rank, and the ordeal by gold were successfully passed. Barry, an Irishman, refused to be a tame spectator of martial

deeds, he declined a commission in the English navy, and he spurned an offer of English guineas.

A generation after Commodore Barry had gone down to his grave, Senator Benton, a participant in the famous discussions of Nullification, unduly condensed the oratorical masterpiece of Daniel Webster, gave full credit to his Democratic colleague, Colonel Hayne, and, perhaps, amplified a speech of his own. In history thus written one clearly sees the insignificance of a political enemy, the greatness of a political friend, and of the interested historian chiefly the grandeur. When we have enumerated the ethnical, the theological, the traditional, the political, and the personal influences, have we named them all? By no means. Other disorganized battalions traverse the deep tracts of history. These pollute the sacred places of the temple and put to flight its guardians, the angel of meditation and the angel of reasearch.

What knowledge is of most worth? This fundamental inquiry has been discussed by Herbert Spencer. On this important subject many high schools have no doubt. If a conflict in time were to arise between history and an ancient language or a modern one, or between it and mathematics or one of the natural sciences, the decision would be against history. Let the high school student at his home-work find the sands of the night running out, he will scamp the task in history and bestow his expiring moments on a branch that is supposed to require for its mastery a greater intellectual effort. He correctly divines the policy of the presiding genius of his school. Except the instructor in history, against whom offences are often condoned, authority is almost certain to sustain the teacher. The pariah of the backward high school and the imitation college has, however, one resource. He can make his science attractive to the point of fascination. He can teach the voiceless band struck dumb by the terror of abstractions, of symbols, and of

ratios once more to speak, and he can free their dreams of impossible curves and hideous roots.

In high school as well as in college the presentation of history should be both ample and interesting. On the part of students the demand for both qualities is imperious. It is likewise perfectly reasonable. By turning toward the current of history the hundred tributary rills of knowledge the stream can be made deep and clear. If he would make his branch attractive, the instructor in history must know more than a single book and even more than a single science. By those who walk the busy haunts of men an abundance of information may be easily obtained. In the great cities of America fine libraries abound. If one were commander-in-chief of the spirits of the air, they would not sooner post to do his errands than will the wingless attendants in the libraries that we know. By these patient people only the boor is repulsed, and that description fits not the members of our gentle craft. History teachers living in or near large cities, then, have little trouble in obtaining books. Unfortunately it is otherwise with the dwellers in the tents of Shem. Country teachers, though they have a pastoral leisure, are often embarrassed for reading matter, but even they can procure a few text-books and an odd work of reference. In short, what is chiefly needed in town and in country is resolute industry.

Except in the case of an occasional genius the teacher should begin by taking notes of his text. The effort to paraphrase an author's thought will fasten facts forever in the memory. When a good outline has been prepared, note-taking is not indispensable though constant reading is. In shaping a synopsis mental spaces have been reserved into which the ideas in later reading will naturally and easily find their way. Before concluding to take no notes one should be thoroughly convinced that one's place is with the favored few who require no second reading of a printed page. One endowed with a



rare memory, and who is certain that its summer will not fade, needs no notes.

Our kingdom stretches as far as do the deeds of men. And oftentimes these surpass the exploits of fancy. In the period of man's experience on earth they equal in number the uncounted sands on the shore. From this exhaustless store the history teacher has but to choose. In the relation, however, the most brilliant achievement can be made to lose its lustre. How can the instructor impart to his exposition and his quiz a touch of interest? He must minutely know his science; he must also be familiar with its cognate branches, and he must strive for a mastery of expression. That art can not be plucked from every bough upon the tree of knowledge.

CHARLES H. MCCARTHY.

## SURVEY OF THE FIELD

### THE TEACHER'S SALARY

The question of teachers' salaries has very naturally been called to public attention frequently during recent years. To some this has no more significance than a statement that the question of increased wages for miners or stonecutters was discussed at a recent labor convention. It is perfectly natural that the miner, the stonecutter and the teacher should strive by agitation, and by any other means in their power, to increase the compensation which they receive for the expenditure of their time and energy. The public generally does not seem to understand that there is a vast difference in the issues at stake when the discussion turns on the salaries of teachers or on the salaries of the members of a trade or of clerks in a business establishment. And yet equity and the comfort of the employees are the issues in the one case; the welfare of the whole nation is involved in the other. This truth is so obvious that were it not for the fact that it is not generally perceived and acted upon it would be unpardonable to discuss the matter here.

The one business of supreme importance to society is the perpetuation and regeneration of itself and this is precisely the work of education. The formation of the minds and characters of the children of to-day is the formation of the society of to-morrow. As compared with this, all other occupations are but side issues. One might not inaptly apply to society the similitude recorded in the twelfth chapter of St. Luke: "The land of a certain rich man brought forth plenty of fruits. And he thought within himself, saying, what shall I do, because I have no room where to bestow my fruits? And he said, this will I do: I will pull down my barns, and will build greater; and into them will I gather all things

that are grown to me, and my goods. And I will say to my soul: soul, thou hast much goods laid up for many years, take thy rest; eat, drink, make good cheer. But God said to him: Thou fool, this night do they require thy soul of thee: and whose shall those things be which thou hast provided?"

The building of bridges, the perfecting of machinery, the conquest of nature, the amassing of wealth by the individual or by the nation—all these things, however praiseworthy, are valueless in comparison to the work of educating our children. Jerome K. Jerome expresses this trite truth forcibly in his essay on the Motherliness of Man: "We labor, to what end? The children—the woman in the home, the man in the community. The nation takes thought for its future; why? In a few years its statesmen, its soldiers, its merchants, its toilers, will be gathered unto their fathers. Why trouble we ourselves about the future? The country pours its blood and treasure into the earth that the children may reap. Foolish Jacques Bonhomie, his addled brain full of the maddest dreams, rushes with bloody hands to give his blood for Liberty, Equality, Fraternity. He will not live to see, except in vision, the new world he gives his bones to build—even his spinning word-whipped head knows that. But his children! They shall live sweeter lives. The peasant leaves his fireside to die upon the battlefield. What is it to him, a grain in the human sand, that Russia should conquer the East, that Germany should be united, that the English flag should wave above new lands? The heritage his fathers left him shall be greater for his sons. Patriotism! what is it, but the mother instinct of a people? Take it that the decree has gone forth from Heaven, there shall be no more generations; with this life the world shall die. Think you we should move another hand? The ships would rot in the harbors; the grain would rot in the ground. Should we paint pictures, write books, make music? hemmed in by that



onward creeping sea of silence. Think you with what eyes husband and wife would look on one another? Think you of the wooing—the spring of love dried up; love only a pool of stagnant water. How little we seem to realize this foundation of our life!”

The main business of society is obviously the procreation and education of children; and to this its choicest members and highest talents should be devoted. The destiny of a people might, indeed, be determined by finding the answer which it gives to this question. Is the goal of its ambition the children and their proper upbringing? or is it wealth and the gratification of the individual's desires and passions?

The social institutions created to minister to the child are the church, the home and the school. It is the school that we are here concerned with primarily. We have not yet reached the place where parentage is an economic function to be determined by the salary offered, whereas, in the public school system, at least, teaching is recognized as an economic function. When society offers a less compensation to the teacher than is offered in business and in the trades, the best talents will drift towards business and to the trades and leave the teaching profession. If the sacred ministry ever becomes a purely economic function, the salary offered will determine whether or not the highest talents of the community will appear in the pulpit.

Through a state school system, society has made teaching an economic function and hence it must squarely face the issue of making the compensation of the teacher sufficiently high to attract and hold in the teaching profession the most highly gifted men and women of the nation, or it must accept the consequences of employing in the work of forming the minds and characters of the coming generation through the agency of its weaker members mentally and morally. The question of the teacher's salary is not one wherein we merely measure

the generosity of society to its teachers, nor the wish to be just, it plainly involves the quality in mind and heart of the generation that shall take our place in conducting the affairs of the nation. Economy here is an unthinkable folly. This truth has frequently been pointed out. Dr. Swain, President of Swarthmore College, and the retiring President of the National Education Association, in an address entitled *The Relation of the Teacher to American Citizenship*, delivered at St. Paul last July, uttered many profound truths bearing on this problem. His address is so brief and pointed that we reproduce it here in its entirety:

“If we are to have growth in citizenship from generation to generation, we must have growth in culture, in the intellectual and moral training power of the teacher.

“Our public school system must not only embrace the education of the children in the schools, but must provide for the continuous growth of every boy and girl after they leave the regular school course as now constituted to fit them for the highest usefulness as citizens in the community in which they live. This must be done by the continuation school and other agencies, which are destined to become of more vital concern in the future.

“To meet this new demand of an enlarged duty of educating our citizens, we must have teachers of the highest training. They must be men and women of vision, of sound body, of trained intellects and exalted characters. They will continue to demand not only opportunity for a larger training in the schools on broad lines, but more pedagogical training, and more special knowledge in the subjects they are employed to teach.

“If we are to have exalted character we must have teachers of faith and religion. When I say faith and religion, I do not mean theology and dogma, though each individual should have his own creed and profession of faith. I mean this, ‘stripped of the forms of conventional language, laying aside the imagery and traditions

which cling about the very word itself, religion presents itself to the faith of man as nothing other than the divine life in the human soul, a life which manifests itself by the growth which it brings forth, the divine flowers of the human heart, love, fearlessness, serenity, patience, service.'

"If this view of religion is correct, it is the chief business of men and women in the home, in the school, in the church, and in society, to perform religious acts and to lead others to perform them. The religious spirit may be developed through the teaching of music, literature, science, and in general through the curriculum of the schools. The cultivation of the spirit of wonder and reverence, dependence and humility, spiritual mastery, and faith, are legitimate in the schools. Not much instruction, either secular or religious, can be given without a well equipped teacher whose personality, learning, moral and religious life appeal to those under their care. The teacher cannot teach what she does not know, and cannot give to others religious life which she does not possess. Neither can she impart what she does know, unless she has learned to teach.

"The great need of citizenship in both the church and the school is a band of strong men and women who are willing to give their lives to young people, who have a profound faith in humanity, who believe that the heart of the universe is sound, and who believe that we are placed in the world for a purpose, and who show by their face and feature and every act that it is a joy to give a helping hand. Fill our schools and our churches with such leaders and we will not need the terms secular and religious education, for the term education will include them both.

"If the schools are to have the kind of teachers suggested, there are some things which must be done to make it possible. It will always be true, as it ought to be, that the man or woman who makes teaching a life



work must abandon all idea of accumulating wealth in dollars and cents. The teacher must find his or her wealth in the ability to serve. But at present we have no profession of teaching in any proper sense. The average teacher teaches a few years as a stepping-stone to something else for the very good and simple reason that it is only in exceptional cases that one can live a normal life, raise a family, and lay aside enough for old age, and devote his life to teaching.

“This is relatively unimportant from the standpoint of the teachers as individuals, because they can do in the future as they have done in the past—go into some other profession or business. But it means everything from the standpoint of our civilization. But there are many things which must be done before teaching can be a profession. I will briefly name some of these.

“1. The teacher must be paid a living wage. Salaries of teachers have not kept pace with increased prices, with the demands for training, in knowledge and culture, with the social requirements of the community, in the demands for attendance at summer schools, in needs for the purchase of professional and other literature, and in travel and recreation.

“2. Our states should provide a system of retiring allowances by which the teacher may live in modest comfort in old age. The good effect on the school resulting from the teacher’s ability to work with a contented mind, without nervous anxiety about the necessities of life in old age, cannot be over-estimated. The school demands of the teacher larger powers and larger experience than our present starvation system can possibly secure.

“3. The teachers in our lower schools should have a Sabbatical year’s leave of absence for travel and study on at least half pay, as is now the custom in many of our universities and colleges. There is no expenditure of money that brings more return to a school than the Sabbatical leave of absence of one or more teachers from

the school each year. Such a teacher returns with a new birth, and brings a new enthusiasm and vision not only to her own work, but to the work as well of the other teachers in the school. Incidentally it brings new hope and aspiration to the younger teachers in looking forward to the opportunity which in turn will come to them.

"4. Lastly, as the great body of our teachers are women, there are things which should be done especially for them. More positions as superintendents, principals, and on boards of control should be open to women. The best person for each position should be chosen regardless of sex. There should be equal pay for equivalent services, subject, of course, to the law of supply and demand. Our young American citizenship should be trained by American citizens and all teachers should have the rights and duties of citizenship. It is to me a self-evident truth, therefore, that all the teachers, both men and women, should have the power and duties of the ballot. No other one reform, in my opinion, would do more for the schools and increase the influence and dignity of the teacher.

"Given a cultivated, trained teacher of deep religious convictions, with a sound body and an impressive personality, who goes to her work every morning after a good night's rest, dressed neatly, with a cheerful face, at peace with God and man, and the public school or any other school that is vitalized by such a teacher will not be Godless, but the best place in the world for the growth of the child in practical righteousness and American citizenship."

This scholarly address should be widely circulated, and it should serve to arouse the public conscience to the need of dealing with the situation adequately. We may not agree with the adequacy of Dr. Swain's definition of religion, nor with the thought in the concluding paragraph that the character of the teacher is alone suf-

ficient to transform any school into a religious school, but no one, I venture to say, will dispute the truth that such qualities in the teacher are of high value and well-nigh indispensable to the worthy discharge of the teaching function.

The words of this scholarly teacher can scarcely fail to fill Catholic hearts with gratitude for the blessings which are ours in having a body of teachers that are professional in the highest and truest sense of the word. These teachers bring to their work "exalted characters," they are "men and women of vision," they are "teachers of faith and religion," they bring forth in abundance "the divine flowers of the human heart, love, fearlessness, serenity, patience, service." Truly, we have in our Catholic schools "a band of strong men and women who are willing to give their lives to young people, who have a profound faith in humanity, who believe that the heart of the universe is sound, and who believe that we are placed in the world for a purpose, and who show, by their face and feature and every act, that it is a joy to give a helping hand." One would almost believe that the speaker of these words, instead of sketching an ideal teacher in the realms of hope, was actually describing the rank and file of the teachers in our Catholic schools. Nevertheless, it would not be prudent or far-sighted to dwell on the bright side of the picture exclusively. This might lead us to fold our arms in contentment as if there were nothing further demanded.

From the "things which must be done" to lift teaching in the public schools into a profession we may select many which apply with equal force to the teachers in our Catholic schools. Of course, religious, as individuals, need take no care "for what they shall eat, or what they shall drink, or wherewith they shall be clothed." Their old age will be cared for and their minds are at rest from all these cares. But there are other items in the bill of requisites. Let us take them one by one.



“The teacher must be paid a living wage. Salaries of teachers have not kept pace with increased prices, with the demands for training, in knowledge and culture, \* \* \* in the demands for attendance at summer schools, in needs for the purchase of professional and other literature.” Our teachers do not demand increased salaries to increase their personal comforts, nor do they demand such increase because their talents would enable them to obtain higher salaries elsewhere, nevertheless, they must have nourishing food if they are to do their work well, and as the cost of living rises, their compensation must rise in proportion to enable them to obtain the necessities of life. Moreover, while the individual teacher need not take care for her old age, nevertheless, the community as a whole must provide for such of their members as are rendered unfit for service in the school by reason of sickness or old age, and the expense of caring for these retired teachers must be borne by the teachers of the community who are in actual service. Again, our teachers are in constant competition with teachers in other schools and must keep up “with the demands for training in knowledge and culture.” This is an added expense. Years of training during which the individual must be supported by those in the field. It has been generally recognized that the teacher needs to attend summer schools to keep abreast with the progress of education and to keep herself from settling into ruts and becoming useless. But again, it costs money to attend summer schools—traveling expenses, tuition fees, board, etc. Moreover, if our teachers are to keep abreast of the times and are to remain equal to the task before them, they, too, will feel the “needs for the purchase of professional and other literature.”

Our religious teachers have generously devoted themselves, in the midst of hardships, to the work of teaching our children. They have accepted from our Catholic parents a mere pittance which was barely sufficient to

obtain the most meagre sustenance and shelter. Realizing the great hardships under which our people labor in paying their proportion of the taxes for the support of the public school system and in voluntarily taxing themselves in addition to this for the support of Catholic schools, they have striven heroically to bear the burden uncomplainingly. They have built up their novitiate normals and their mother-houses for the training of recruits and for the shelter of retired teachers, even though in doing so they were obliged to incur debts on so large a scale that the closest economy on the part of the entire community was at times necessary in order to pay the interest. Under such circumstances it is difficult, and in many cases quite impossible, for the community to give their members as thorough a training as the work of the schools demands. It is well-nigh impossible for them to send any considerable number of their teachers to summer schools, although they fully realize the great blessing which their teachers receive during the six weeks of their attendance. From all parts of the country the superiors of teaching communities write to the Catholic University glowing letters of what the summer schools at Washington and at Dubuque have done for the few members they were able to send to these centers of inspiration and educational uplift.

A professional library, modest, if you will, but one that will contain the necessary literature for the inspiration and guidance of the teachers, should be in every convent where our teachers dwell. This is keenly realized by the teaching communities, but the necessary means are frequently absent.

What Dr. Swain says under the third group of requisites should also furnish food for thought to our Catholic parents and pastors who have it in their power to provide the remedy. "The teachers in our lower schools should have a Sabbatical year's leave of absence for travel and study on at least half pay, as is now the

custom in many of our universities and colleges. There is no expenditure of money that brings more returns to the school than the Sabbatical leave of absence of one or more teachers from the schools each year." Why should not many of our Catholic schools send one of their teachers each year to the Sisters' College? Nor would the Sister in question require half of the public school teacher's salary. The community would gladly defray part of this expense. The expense of a Sister at the Sisters' College for one year would probably be covered by the modest figure of \$400, unless the traveling expense formed too large an item. One could not over-state the advantage to the school that would result from the practice of keeping one Sister each year at this center of Catholic educational thought and inspiration.

Just because the Sisters are so self-sacrificing and so modest in their demands, is it necessary that pastors and parents should bestir themselves to provide for their teachers those things which are indispensable to the religious teacher, as well as to the secular teacher, if the work of the school is to justify our hopes and the many great sacrifices which Catholics have already made to maintain a Catholic school system? In all but the very poorest parishes the salaries of the teachers should be increased and a fund should be raised in some way each year to send several of the teachers to a summer school and to keep one teacher at the Sisters' College. Wealthy Catholics residing in the parish might find in this way a worthy outlet for some of the wealth that Providence has bestowed upon them. When such generous benefactors will not come forth, some other means should be found, a festival, an entertainment, or an appeal from the pulpit, for the specific purpose of helping the teachers to improve their teaching power and in helping them to build up and support their mother-houses and novitiate normals. Nothing could be more short-sighted on the part of our Catholic people and of



our pastors than the acceptance of the services of a teaching community at the lowest figure at which such services can be secured.

Catholic education in this country has accomplished great things, and it must meet momentous issues in the future. If success is to be attained, our teaching communities must be supported and built up to their highest teaching efficiency. Nothing could be more fatal than to neglect the resources upon which we must rely in the great conflict with materialism which is now engaging society throughout the whole world.

THOMAS EDWARD SHIELDS.

## SOME MOTIVES IN PAGAN EDUCATION AS COMPARED WITH THE CHRISTIAN IDEAL.

(Continued.)

### THE JEWISH PEOPLE

"And you shall be to me a priestly kingdom  
and a holy nation." Ex. XIX, 6.

At the same time that the Greeks were centering their educational endeavor uninterruptedly upon future field service, as in the case of Sparta; upon preparation for living becomingly and modestly from their viewpoint, as in the Athenian city-state; or, again, upon preparing the boy to be a practical man of affairs, as in Rome; another nation, though vastly inferior in those pursuits that make for culture, had an infinitely higher ideal in its training. This ideal was obedience to the behests of a supreme Law-giver, Who was ever personally near them, Who sent them chosen leaders, Whose audible voice was even heard at times by a multitude of people, but Who chose usually to give His commands indirectly through high-priest or prophet. This people was the chosen Hebrew nation. The ideal man with this people was he who most closely followed the Law whether written or unwritten.

We know, however, that they failed by following the letter rather than the spirit of the Law and in being so wedded to the Promise that they rejected Him Who was the Fulfillment of the Promise. They were a sturdy race, indeed, capable of great personal sacrifice, but incapable of growth, because shackled by a Law which was meant to be only directive but which, in the extreme liberal interpretation which they gave it, became a prison house.

"Together with the Classical Greeks and Romans, the Jewish People form the celebrated historical triad universally recognized as the source of all great civilizations."<sup>134</sup> Unlike the Greeks and the Romans, the Jews, as we know, had a well-defined monotheistic religion. The

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<sup>134</sup> Dubnow, *Jewish Hist.* Phila., 1903, p. 8.

predominant aim in all their education was to learn to practice intelligently the mandates of the Supreme Law-giver and to perpetuate those mandates. Jehovah was at one and the same time their earthly King and their heavenly reward to be. His mandates formed the norm of action alike on the battlefield, in their agricultural pursuits, in the school and in the home. He was, with them, and rightly so, the Perfect, the All-powerful, the Holy-one.

With the later Romans and the Greeks it was quite different. They did not esteem their gods as perfect, but rather, partial, contentious, and jealous of men; not all-powerful, since they were subject to the fates; and, certainly, not holy.

It is easy to see, then, that the ideal in Jewish education was much higher than in the Pagan countries studied, and if they fell far below their ideal, they never for any appreciable period of time, as a nation, lost sight entirely of their spiritual inheritance. At times, however, they had to be brought back to a sense of duty by very stringent means. If the Greeks were constantly seeking for the new, the Jews held on with stubborn tenacity to the old. Fearful lest they might lose sight of the Law, they spent the major portion of their time in teaching and explaining it. They built, as it has been said, a fence about the Law. "Blessed is the man that feareth the Eternal, that delighteth greatly in His commandments. This is the Hebrew notion of felicity; and pursued with passion and tenacity, this notion would not let the Hebrew rest till, as is well known, he had at last got out of the Law a network of prescriptions to entrap his whole life, to govern every moment of it, every impulse, every action."<sup>135</sup>

As with the Romans, the earliest school of the Hebrews was the home.<sup>136</sup> The first distinctive schools seem to

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<sup>135</sup> Arnold, *Culture and Anarchy*. Lond., 1875, p. 131.

<sup>136</sup> Cf. Gen. XVIII, 19.



date from some time after the return from the Babylonian Captivity, 536 B. C. Emanuel Deutsch says, "Eighty years before Christ schools flourished throughout the length and breadth of the land; education had been made compulsory. While there is not a single word for school to be found before the Captivity. . . .<sup>137</sup> The prophets, however, who preached to the people, instituted schools or confraternities, as we know, where was taught the Law in its purity, but these were hardly schools in the common acceptance of the term.

The discipline of the home was rigid, if not severe. In the Pre-Mosaic period, during the formative years of the race, in common with the custom of most nomadic tribes, it would seem that the head of the "expanded" family was an arbitrary sovereign.<sup>138</sup> Moses, while restricting the abuse of parental authority, yet sanctions that the death penalty be pronounced against a stubborn and unruly son. This could only take place after a certain legal procedure, namely, accusation before the people, where, it would seem, both parent and child had a hearing. "If a man have a stubborn and unruly son, who will not hear the commandments of his father and mother, and being corrected slighteth obedience, they will take him and bring him to the ancients of the city, and to the gate of judgment, and shall say to them: 'This our son is rebellious and stubborn, he slighteth hearing our admonitions, he giveth himself to reveling, and to debauchery and banqueting. The people of the city shall stone him and he shall die.'"<sup>139</sup> Again, in Exodus, we read: "He that striketh his father or mother shall be put to death,"<sup>140</sup> and "He that curseth his father or mother shall die the death."<sup>141</sup> Yet Edersheim thinks the fact that there are

<sup>137</sup> Lit. Remains of Em. Deutsch. N. Y., 1874, p. 23.

<sup>138</sup> (For Mosaic Times) cf. Gen. XXII; Judges XII, 34 ff.

<sup>139</sup> Deut. XXI, 18-21.

<sup>140</sup> Ex. XXI, 15.

<sup>141</sup> Ex. XXI, 17; Cf. Lev. XX, 9.

no fewer than nine different words in the Old Testament each designating a different stage of life of the child is an evidence of the loving anxiety with which its growth was marked and of the tender bond which knit together the Jewish parents and their children, and points to the pride and fond hopes of the parent in the child.<sup>142</sup> It is hard to believe, however, that tenderness and marked severity would be found normally in the same home.

The principal content of Hebrew education before the Babylonian Captivity was a knowledge of the Law;<sup>143</sup> after the Captivity and the organization of schools, the primary emphasis was always on the Law. To this effect is the testimony of Josephus Flavius, who says: "And, indeed, the greatest part of mankind are so far from living according to their own laws, that they hardly know them; but when they have sinned they learn from others that they have trespassed the law. . . . But for our people, if anybody do but ask any one of them about the laws, he will more readily tell them all than he will tell his own name, and this in consequence of our having learned them immediately, as soon as ever we became sensible of anything, and of our having them, as it were, engraven on our souls."<sup>144</sup>

The direct injunction to study and obey the commandments of God is repeated over and over in the Old Testament with the declaration of a blessing accompanying obedience, and a curse following disobedience. Knowledge would have to precede practice, hence the further command: "Lay up these words in your hearts and minds, and hang them for a sign on your hands, and place them between your eyes. Teach your children that they meditate on them, when thou sittest in thy house, and when thou walkest on the way, and when thou liest down and

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<sup>142</sup> Sketches of Jew. Soc. Life. Lond. (No date), p. 103.

<sup>143</sup> Cf. Deut., XVII, 18; Jos., I, 8; Exod., XXIV, 12; Deut., I, 5; Philo, Legat ad Calum, 16.

<sup>144</sup> Contra Ap., II, 19.

riseth up. Thou shalt write them upon the posts and doors of thy house."<sup>145</sup> Again, "Forget not the words that thy eyes have seen and let them not go out of thy heart all the days of thy life. Thou shalt teach them to thy sons and to thy grandsons."<sup>146</sup> The command is reiterated in a succeeding chapter, "And these words which I command thee this day, shall be in thy heart; and thou shalt teach them to thy children . . . and thou shalt write them in the entry and on the doors of thy house."<sup>147</sup>

The priests and the Levites, as we know, were for a long time the only instructors outside the home.<sup>148</sup> From the time of Roboam until about the fourth century B. C. Prophets were raised up to instruct the people. In Deuteronomy we read that "Moses wrote the Law and delivered it to the priests and sons of Levi, who carried the ark of the covenant of the Lord, and to all the ancients of Israel."<sup>149</sup> But the time will come when "they shall teach no more everyone his neighbor, and everyone his brother, saying: 'Know the Lord; for all shall know Me from the least of them even to the greatest' saith the Lord."<sup>150</sup> This was a prophetic vision of the time when the Law would be perfected by the fulfilment of the Promise. But meanwhile, during the period of waiting, "it was invariably the custom, as it was desirable on other days also, but especially on the seventh day . . . to discuss matters of philosophy, the rulers of the people beginning the explanation, and teaching the multitude what they ought to do and to say, and the populace listening so as to improve in virtue, and being much better in their moral character and in their conduct through life; in accordance to which custom, even to this day the Jews hold their philosophical discussions on the seventh day. . . ."<sup>151</sup> In

<sup>145</sup> Deut., XI, 18-20.

<sup>146</sup> Deut., IV, 9.

<sup>147</sup> Deut., VI, 6-9.

<sup>148</sup> Cf. below.

<sup>149</sup> Deut., XXXI, 9; Cf. Jer., II, 8; Mal., II, 7; Par., XVII, 7.

<sup>150</sup> Jer., XXXI, 34.

<sup>151</sup> Philo, *De vita Moysis*, III, 27.



this way the Jewish parents received their instruction in the Law and its accepted interpretation and they in their turn taught their children.

We cannot help but notice that throughout the Old Testament, whenever there is a direct command to obey the Law, there is appended normally a precept to teach also the substance of the command to the children. The parent was, then, the divinely appointed teacher of the child. Repeatedly in Deuteronomy, Leviticus, Ecclesiasticus, Ecclesiastes, Proverbs and Wisdom, comes the injunction, "Keep my commandments," and "teach them to thy children."<sup>152</sup>

To the faithful one there is insured abundance of grain and wine, peace in his family and victory over enemies; to the one who shall despise and condemn the Laws, poverty, sickness, dearth of fecundity in his fields, and subjection to his political enemies.

These two injunctions, keep my commandments and teach them to your children, were then the directives in early Hebrew education. The content of education besides the Law was perhaps only writing and a little arithmetic. Hyvernât is of the opinion that education "in the pre-exilic times was mostly oral, either by parents or some near relatives, in some cases by special and regular tutors."<sup>153</sup> The teacher-parent had the right and the duty of chastisement. Justification for corporal punishment from the Old Testament is, indeed, not hard to find: "He that spareth the rod hateth his son, but he that loveth him correcteth him betimes."<sup>154</sup> "Withhold not correction from a child; for if thou strike him with a rod, he shall not die. Thou shalt beat him with a rod and deliver his soul from hell."<sup>155</sup> "The rod and reproof bring wisdom;

<sup>152</sup> Cf. Lev., XXVI; Deut., VI, 7-11; VIII, 1-2; XI, 27; XII, 28-32; Eccli., XXXII, 28; Eccle., XII, 13.

<sup>153</sup> Oriental Schools. Wash., 1901, p. 287.

<sup>154</sup> Prov., XIII, 24.

<sup>155</sup> Prov., XXIII, 13-14.

but the child that is left to his own will bringeth his mother to shame."<sup>156</sup> "He that loveth his son frequently chastiseth him. . . ."<sup>157</sup>

Yet it would seem that there was no severity for severity's sake but for correction's sake and that the correction was not so severe as to harden or to brutalize. In this respect the Jewish system differed essentially from the Spartan, which aimed primarily at teaching endurance. The whole life of the Jewish father and the Jewish mother, dominated as it was meant to be by spiritual ideals, and responsive, let us hope, in the main, to their knowledge of divine accountability for all their actions, would not be likely to stray far from the norm.

Besides, the declaration of future rewards in store for the observers of the Law, the numerous injunctions to honor and obey parents, to love wisdom, furnished motives for intelligent labor wholly wanting to the Greek or the Roman. Then, the fact that the earliest sensations were of phylactery, family prayers, various domestic rites, festivals with their splendid object lessons,—all helped to clear the way so as to lessen the difficulty of learning the Law through feelings of reverence and desirable curiosity previously aroused.<sup>158</sup>

The honor, respect and obedience due to parents must have furnished both a motive and an end. "Honor thy father and thy mother, that thou mayst be long-lived upon the land which the Lord thy God will give thee,"<sup>159</sup> contains both an injunction and a declaration of benefits attached to the observance of the injunction. "Honor thy father and thy mother as the Lord, thy God hath commanded thee. That thou mayst live a long time, and it may be well with thee in the land, which the Lord thy God

<sup>156</sup> Prov., XIX, 15.

<sup>157</sup> Eccli., XXX, 1; Cf. Prov., XXII, 15.

<sup>158</sup> Cf. Edersheim, *The Life and Times of Jesus*, Vol. I, N. Y., 1904, p. 229.

<sup>159</sup> Exod., XX, 12.

will give thee."<sup>160</sup> Again, a reiteration of the command with the promise of not only longevity, but prosperity attached to it. The promise attached to the observance of this command must have been a powerful incentive to the child to obedience. The parental and the teaching authority were, as we noted above, vested in one and the same person, which fact tended to intensify the effect.

But aside from these incentives was the love of wisdom for its own sake, so highly esteemed in Jewish writings and Jewish traditions. These traditions, operative it would seem, during the whole range of Jewish education, will be discussed in connection with the second period.

#### THE PERIOD FOLLOWING THE BABYLONIAN CAPTIVITY

The strain of the Captivity, the necessity it put the Jews under of worshipping God without the splendors of the temple of Jerusalem, etc., had begotten a racial subjectivism which manifested itself in almost fanatic zeal for the Law to the extreme point of literal interpretation or beyond. The Jews, henceforth, considered themselves to be the only people of the One True God and discriminated carefully against all others. From this time begins the period of extreme exclusiveness.<sup>162</sup> The return from the Captivity marks, then, a period of religious enthusiasm evidenced by the rebuilding of the temple, added zeal for the teaching of the Law, and the rise of a special teaching class outside the priestly class, namely, the *Soferim* or Scribe. These scribes "enumerated" not merely the precepts, but the words, letters, the signs of the scripture, thereby guarding it from all future interpolations and corruptions. . . . They had to instruct the people, to preach in the synagogues, to teach in the

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<sup>160</sup> Deut., VI, 16.

<sup>162</sup> Cf. Milman, *Hist. of the Jews*. N. Y., 1893, Vol. I, p. 468.



schools.<sup>163</sup> Hyvernat, commenting upon the generally accepted fact that schools for children were a post-exilic institution, thinks they may have been borrowed from the Chaldeans.<sup>164</sup> But the first mention of a school proper is made by Simon ben Shetach, president of the Sanhedrin. He decreed that all children should receive instruction in Holy Scripture and tradition and for this purpose public schools should be established everywhere.<sup>165</sup> This was only in the first century before Christ.

The disciplinary means in these schools and in their later development would seem to have been, first, national and religious zeal, which were always linked, if not one, in the Jewish mind; secondly, idealization of the transcendent value of wisdom. No doubt the rod was never entirely relegated.

During the period under discussion, there arose, side by side with the scribe, a "guild," as it has been called, of Wise Men who taught but who were in no way associated with the Scribe school.<sup>166</sup>

The pedagogic wisdom included in the Sacred Books, Proverbs and Ecclesiasticus, inculcates, in great measure, a love of wisdom for the practical advantages in store for the wise man. In the Book of Proverbs, we read: "He that understandeth shall possess governments."<sup>167</sup> "But he that shall hear Me shall rest without terror, and shall enjoy abundance, without fear of evils."<sup>168</sup> Besides the numerous other exhortations to hear instruction and get wisdom and prudence for their practical advantages, wisdom is to be acquired also by the time-honored rod for "The rod and reproof bring wisdom, but the child that is left to his own will bringeth his mother to

<sup>163</sup> Deutsch, *Lit. Rem.* N. Y., 1874, p. 20.

<sup>164</sup> Cf. *Oriental Schools*, Wash., 1901, p. 287.

<sup>165</sup> *Jer. Kethuboth*, VIII, 32c.

<sup>166</sup> Cf. *Prov.* XXII, 17; XIII, 14; *Eccle.*, XII, 11ff.

<sup>167</sup> *Prov.*, I, 5; Cf. I, 24-30.

<sup>168</sup> *Prov.*, I, 33.

shame."<sup>169</sup> But the rod was not to be employed without discrimination and caution for "a reproof availeth more with a wise man than a hundred stripes with a fool." (Auth. version) or "A rebuke given by a wise man availeth more than a hundred stripes of a fool."<sup>170</sup> (from the Hebrew.)

Though worldly gain is put forward as an incentive for those who seek wisdom unwillingly and for the idle and the scorner of wisdom; such, the hope of worldly gain should constrain to pursue her; yet, the inspired writer meant to make wisdom so attractive that it would be pursued ordinarily for its own sake. Pursue wisdom "That grace may be added to thy head and a chain of gold to thy neck."<sup>171</sup> "Her ways are beautiful ways and her paths are peaceable."<sup>171a</sup> For wisdom is better than all most precious things; and whatsoever may be desired cannot be compared to it."<sup>172</sup> Indeed, the praise of wisdom is repeated in almost every chapter of Proverbs and the hearing and later reading of these sapiential sayings must have been a fruitful source of inspiration for the Hebrew child's endeavor.

In Ecclesiastes, we find a less glorious halo on the head of wisdom. While it is above and beyond all other good in value, yet all things are but vanity. "And I proposed to myself to seek and search out wisely concerning all things that are done under the sun. This painful occupation hath God given to the children of men to be exercised therein. . . . I have spoken in my heart, saying: "Behold, I am become great, and have gone beyond all in wisdom; and my mind hath contemplated many things wisely," but, he adds, "in much wisdom there is much indigna-

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<sup>169</sup> Prov., XXIX, 15; Cf. XIII, 24; XII, 1; XXIII, 13.

<sup>170</sup> Prov., XVII, 10.

<sup>171</sup> Prov., I, 9.

<sup>171a</sup> Prov., III, 17.

<sup>172</sup> Prov., VIII, 11; Cf. VIII, 19; XVI, 16.

tion: and he that addeth knowledge, addeth also labor."<sup>173</sup> In the following chapter, wisdom is extolled in comparison with folly. "And I saw that wisdom excelled folly, as much as light differeth from darkness. The eyes of the wise man are in his head; the fool walketh in darkness."<sup>174</sup> Yet he is depressed by the thought that both alike must die. In the second half of the Book, wisdom gains more praise. "For as wisdom is a defense, so money is a defense, but learning and wisdom excel in this that they give life to him that possesseth them."<sup>175</sup>

Again, in the Book of Wisdom, the inspired writer can scarcely extol her enough. His words roll on in fertile profusion and each verse, though seemingly reaching the summit of praise, is eclipsed by another more all-embracing. She is personified as possessing all the qualities we deem most honorable and most exalted.<sup>176</sup> "For God loveth none but him that dwelleth with wisdom. For she is more beautiful than the sun, and above all the orders of the stars; being compared with light she is found before it. For after this cometh night but no evil can overcome wisdom."<sup>177</sup>

In speaking of the education of the Spartan as laid down by Lycurgus, Laurie notes as one of its evident short-comings that it was a moulding from without.<sup>178</sup> With the Hebrew child, having before his mind this justly high estimate of the value of wisdom, the entire resources of his intellectual and moral nature could not but be stirred to responsive action. It was thus pre-eminently a moulding form within.

The writer of Ecclesiasticus lays down as his express purpose to write in the Book the doctrine of wisdom and

<sup>173</sup> Eccle., I, 13-18.

<sup>174</sup> Eccle., II, 13-14.

<sup>175</sup> Eccle., VII, 13; Cf. VII, 20; IX, 17; X, 1-2.

<sup>176</sup> Cf. Wisd., VII, 22-24.

<sup>177</sup> Wisd., VII, 29-30.

<sup>178</sup> Cf. Prechrist. Ed. Lond., 1904, p. 219.



instruction.<sup>179</sup> The Book, then, as we would expect, is a storehouse of pedagogical precepts. In the first chapter, the fear of God is called the "beginning of wisdom," "the religiousness of knowledge," "the fullness of wisdom," "the crown of wisdom." Chapter six gives the exhortation: "My son, from thy youth up receive instruction and even to thy grey hairs thou shalt find wisdom."<sup>180</sup> He counsels, "Put thy feet into her fetters and thy neck into her chains. Come to her with all thy mind. . . . If thou wilt incline thy ear thou shalt receive instruction; and if thou wilt love to hear thou shalt be wise. Stand in the multitude of ancients that are wise, and join thyself from thy heart to their wisdom that thou mayst hear every discourse of God, and the sayings of praise may not escape thee. And if thou see a man of understanding, go to him early in the morning, and let thy feet wear the steps of his door."<sup>181</sup> Again, "A man of sense will praise every wise word that he hears and will apply it to himself."<sup>182</sup>

The task of chastisement is set forth in this book side by side with the duty of parental instruction and the danger of neglecting this duty. But most of the Book is taken up with the praise of wisdom and exhortations to seek her above all other treasures.

All through the Sapiential Books, the study of which formed a fair portion of available literature, the injunction to be wise, not "first and above all others distinguished," was the ideal. The prophets, the Wise Men, the Scribes, the parents,—all who had to do directly or indirectly with the education of the child, had in mind, or purposed to have, the desire to instill into him a deep religious consciousness, a sense of moral worth and dignity, an appreciation of the glorious mission of the race, which

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<sup>179</sup> Cf. Eccli., I, 29.

<sup>180</sup> Eccli., VI, 18.

<sup>181</sup> Eccli., VI, 25-37.

<sup>182</sup> Eccli., XXI, 18.

mission was to perpetuate the knowledge of the One God with the history of His selective dispensations toward them.

We are then led to think that the sense of spiritual responsibility, the appreciation of the exalted mission of the race, the glorification of wisdom by her sages, the injunction to love and respect parents with its accompanying declaration, the heavenly reward in store for the observers of the law, were on the whole the only incentives to study and that the rod was perhaps not as frequently used as might be expected from its somewhat frequent mention.

How far Greek influence was felt in the school after the conquest of Alexander, it is not easy to determine. Two passages in Holy Writ indicate that there were at least some gymnasia ephebeum established shortly before the Machabean Revolt. These references with all they call up of contests, rewards, etc., characteristic of the Greek gymnasium, furnish the only suggestion of emulation in the whole range of Hebrew education before Talmudic times.

In the First Book of the Machabees we read that some Jews persuaded others to go and make a covenant with the heathens. "And some of the people determined to do this, and went to the king; and he gave them license to do after the ordinance of the heathen. And they built a place of exercise in Jerusalem according to the laws of the nation."<sup>183</sup> Later on to the same effect, we are told that Jason "went to the king promising him three hundred and sixty talents of silver, and out of other resources fourscore talents. Besides this, he promised also a hundred and fifty talents more, if he might have license to set up a place of exercise, and a place for youth. . . . Which when the king had granted and he had gotten the rule into his own hands, forthwith he began

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<sup>183</sup> I Mac., I, 14ff.

to bring over his countrymen to the fashion of the heathen . . . for he had the boldness to set up under the castle a place of exercise."<sup>184</sup>

The deplorable effect of these gymnasia was soon felt, "In so much that the priests were not now occupied about offices of the altar, but despising the temple and neglecting the sacrifice, hastened to be partakers of the games, and of the unlawful allowances thereof, and of the exercise of the discus."<sup>185</sup>

However, it is certain that Greek influence was never universal. The fact that the Jews always bore the Greek yoke grudgingly would argue against any very general adoption of Greek methods. Mathathias when dying enjoined upon his sons: "Now, therefore, Oh my sons, be ye zealous for the Law and give your lives for the covenant of your fathers."<sup>186</sup> When the temple had been defiled<sup>187</sup> and the synagogues throughout the land destroyed, a revolt lead by the sons of Mathathias, resulted, as we know, in the casting off of the Greek yoke. If the Jew was to maintain his spiritual inheritance, it was impossible for him to amalgamate with the Hellene, especially of this period when most of the old virility had died out. It was a clash between two diametrically opposed theories, one aiming at Pagan aestheticism simply; the other, transcendently ethical: between Jehovah on one side and Zeus on the other. The contrast between Greek and Jewish ideals is dwelt upon by Josephus. One, as he well says, makes religion only a part of virtue, but Moses makes all virtues a part of religion. "The reason why the constitution of this legislation was ever better directed to the utility of all than any other legislations were, is this, that Moses did not make religion a part of virtue, but he saw and he ordained other virtues to be parts of religion; I

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<sup>184</sup> II Mac., IV, 8ff.

<sup>185</sup> II Mac., IV, 14.

<sup>186</sup> I Mac., II, 50.

<sup>187</sup> I Mac., I, 49-62; Jos. Ant., XII, 5, 4.



mean justice, fortitude, and temperance, and a universal agreement of the members of the community with one another; for all our actions and studies and all our words (in Moses's settlement) have a reference to piety towards God.'"<sup>188</sup>

Here we have expressed the fundamental difference between Greek "becomingness" and Hebrew "piety." While for some time, it seems, many of the Jews were blinded by the shimmer of Greek culture, outraged national and religious feeling soon asserted itself and the pendulum of Hellenism traced a recessive arc. Moreover, during the century and a quarter of Greek supremacy the lamp of instruction was kept alive in the vast majority of Hebrew homes, as Deutsch says, and we must think, too, that the discipline of the home was maintained in full vigor by such splendid types of Jewish women as the mother of the seven sons spoken of in the Second Book of the Machabees and myriads of others, who, if less renowned, were none the less Jewish mothers, and therefore zealous for the Law.

#### AFTER THE FALL OF JERUSALEM

After the fall of Jerusalem and the destruction of the temple (70 A. D.), a period of feverish educational activity ensued. Wherever the Jew was up to this time, except during the short period of the Babylonian Captivity and, then, there was no parallel since at that time he had the Prophets with him to instruct and console him, his mind could ever turn to the "Holy city with its Temple dedicated to the Most High God."<sup>189</sup> But with the fall of the city and the destruction of the temple, the Jews realized that they had now only one hope of preserving their nationality and their religion. This was by perpetuating the mandates of Jehovah, together with the

<sup>188</sup> Contra Ap. Transl. Whiston, Bk. II, p. 815.

<sup>189</sup> Philo, In Flaccum (Ed. Francf.), p. 971.

splendid narrative of His selective dispensation for them, from generation to generation of their children. Their nationality and their religion were one, as we know, just as were education and religious instruction almost synonymous.

Despite the decree of Simon ben Shetach mentioned above<sup>190</sup> and the opinion of Deutsch<sup>191</sup> to the contrary, we can find no evidence that schools were numerous in Judaea up to about this time. But Josua ben Gamla, foreseeing, no doubt, the danger threatening the nation (64 A. D.), decreed that schools be provided in every town for children over five years old.<sup>192</sup> About this time, also, that vast body of what we might term tradition which had grown up gradually and which embodied the earliest recollections of this people, together with the interpretation of the Law in general and in special cases, came to be collected and embodied in the Talmud.

According to the Talmud, these schools, provided for by Josua ben Gamla, spread with almost incredible rapidity, so much so that though we find in the Talmud that "Jerusalem was destroyed because schools and school children ceased to be there,"<sup>193</sup> later "They searched from Dan to Beersheba, and found not an illiterate person; from Gaboth unto Antiphorus and could discover neither male nor female who was not acquainted with the laws of the ritual and ceremonial observances."<sup>194</sup> The number of children in attendance at a single school is astonishing. Gamaliel said: "A thousand school children were in my father's house, and all were instructed in the law and the Greek language."<sup>195</sup>

The content of Hebrew education of the Talmudic period was a study of the Bible from the time the child

<sup>190</sup> Cf. p. 63.

<sup>191</sup> Cf. p. 57.

<sup>192</sup> B. B., 21a.

<sup>193</sup> Shab., 119b.

<sup>194</sup> Sanh., 94b.

<sup>195</sup> Baba Kama, 83a.

started to school until he was about ten years old. From this time five years more were devoted to the study of the Mishna and the remainder of his school life was given over to the study of the Gemarah.<sup>196</sup> The ordinary school age would seem to have been about six.<sup>197</sup>

An injunction from the Talmud reveals educational values as appraised by the Jewish mind. "As soon as the child begins to speak, the father should teach him to say in Hebrew, "The Law which Moses commanded us is the heritage of the congregation of Jacob," meaning, it would seem, to emphasize the fact that it was to the Jewish people and to them in contradistinction to all others that God gave the Law. Thus the first thing taught consciously was an appreciation of national preference and distinction. At the same time he was to be taught, "Hear, O Israel, the Eternal Our God is One God,"<sup>198</sup> the introduction to the Decalogue. The second point of emphasis was upon reverence towards the God Who had chosen this people.

The duty of the father to have his son instructed is stated as forcibly as in Deuteronomy and the Sapiential Books. "It is incumbent on the father to instruct his son,"<sup>199</sup> and "it is not permitted to live in a place where there is neither school nor schoolmaster."<sup>200</sup> The mother's duty in this regard is especially noted. The Talmud says, in substance, that knowledge of the Law can be looked for only in those that have sucked it in at their mother's breast.<sup>201</sup>

The means of maintaining attention in the schools, as prescribed in the Talmud, would seem to have been appeal to the intelligence of the pupil for establishing the reasonableness of application to study. "Be assiduous

<sup>196</sup> Cf. Aboth, V, 21; Keluboth, 50a.

<sup>197</sup> Ibid.

<sup>198</sup> Succah, 42a.

<sup>199</sup> Kidd, 29a.

<sup>200</sup> Sanh., 17b.

<sup>201</sup> Ber., 63b.



in study for knowledge cannot be acquired through inheritance."<sup>202</sup> Then, the Jew made a careful analysis of the individual capacity of the child and did not attempt normally to extort the same amount of work from pupils differing widely in mentality. There are four categories of pupils mentioned in the Mishna. "Four characters are found among those who sit for instruction before the wise; they correspond to a sponge, a funnel, a strainer, and a sieve. The sponge imbibes all the funnel receives at one end and discharges at the other, the strainer suffers the wine to pass through but retains the dregs, and the sieve removes the bran but retains the fine flour."<sup>203</sup> The different classes of pupils were to get each a different measure of instruction. Then the lessons were never to be unduly long. "If you attempt to grasp too much at once, you grasp nothing at all."<sup>204</sup> Various devices were employed to aid the memory. These were all the more important since memorizing the Law, etc., formed a large part of the school work. We find such psychological wisdom as "Speaking aloud the sentence which is being learned fixes it in the memory."<sup>205</sup> As a warning against silent study, we are told that Rabbi Elezer had a pupil who studied without articulating the words of his lessons and in consequence forgot everything in three years."<sup>206</sup> Then, mnemonics, such as associating a place with a number, was employed. We also find catch-words, similarly sounded words, proverbs of Scripture or of the Mishna,—all made use of as an aid to the memory through association of sounds, ideas, etc.<sup>207</sup> "No man," said Rabbi Chisda, "can acquire a knowledge of the Law unless he endeavors to fix the same in his memory by certain marks and signs."<sup>208</sup>

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<sup>202</sup> Aboth, 2, XII.

<sup>203</sup> Aboth, V, 18.

<sup>204</sup> Kidd, 17a.

<sup>205</sup> Erubin, 54a.

<sup>206</sup> Ibid.

<sup>207</sup> Taanith, 14a; Joma, 21b; Mishna Shekalim, V.

<sup>208</sup> Erubin, 54b.

The Talmud has much to say about the selection of a teacher and his qualifications. In the first place, young teachers are not to be employed, for, "Instruction by young teachers is like sour grapes and new wine; instruction by older teachers, however, is like ripe grapes and old wine."<sup>209</sup> Then "The passionate or hasty man cannot be a teacher."<sup>210</sup> Patience would seem to have been a very much needed qualification since the work could not help being monotonous through the frequent repetition of the same content. Repetition to the number of four hundred times is mentioned<sup>211</sup> and reviewing one hundred and one times was considered to be better than one hundred times.<sup>212</sup>

But if the teacher was to be carefully chosen and to be assiduous in the performance of his duties, the pupil had enjoined upon him the duty of respect for his teacher. "The fear of the instructor should be as the fear of heaven."<sup>213</sup> "He who learneth of an associate one chapter, sentence, verse or word, should behave towards him with the greatest respect."<sup>214</sup> External signs of respect such as walking either behind the teacher or at his left side are enjoined.<sup>215</sup> The teacher must never be called by name.<sup>216</sup> His seat should never be occupied by the pupil and his words should never be refuted, at least in his presence.<sup>217</sup> Moreover, if both parent and teacher were in need, the pupil should aid the teacher first, then the parent.<sup>218</sup>

Motives for study as inculcated in the Talmud were, then, as in pre-Talmudic times, zeal for their religion and

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<sup>209</sup> Aboth, IV, 20.

<sup>210</sup> Aboth, II, 57.

<sup>211</sup> Erubin, 54b.

<sup>212</sup> Hag., IX, 6.

<sup>213</sup> Aboth, IV, 12.

<sup>214</sup> Perek R. Meir, VI, 3.

<sup>215</sup> Joma, 37a.

<sup>216</sup> Sanh., 100a.

<sup>217</sup> Berachoth, 27a.

<sup>218</sup> Baba Metsia, 33a; Harajoth, 13a.

their Law. Then, as an immediate aid in maintaining or securing attention, appeal is rather made to the intellect. Corporal punishment is rarely referred to. The Talmud forbids striking a grown-up son, permits corporal punishment only when other means fail, and then only minimum punishment. The respect and reverence for the teacher, so frequently enjoined, was, we think, a splendid incentive to persevering effort on the part of the pupil. The careful appraising of the natural gifts and the natural short-comings of the child would make for harmonious work.

There can be no doubt, however, that the Talmudic precepts as written down during the early centuries of the Christian Era, were milder and sweeter than these same precepts as operative during the preceding centuries. The modifying influences were due not to any change in the character of the people but to the teachings of Christianity. This, the Christian ideal in its training, will be treated in the following chapter.

SISTER MARY KATHARINE, *O. S. B.*

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## EDUCATIONAL NOTES

### HUMAN INSTRUCTION

It is impossible to over-estimate the benefits resulting from judicious humane instruction. The child who has been taught nothing of mercy, nothing of humanity, who has never been brought to realize the claims that animals have upon him for protection and kindness, will grow up to be thoughtless and cruel toward them, and if he is cruel to them, that same heart, untouched by kindness and mercy, will prompt him to be cruel to his family, to his fellow-men. On the other hand, the child who has been taught to realize the claims that God's lower creatures have upon him, whose heart has been touched by lessons of kindness and mercy, under their sweet influence will grow to be a large-hearted, tender-hearted, manly man. Then let the children be trained, their hands, their intellects, and, above all, their hearts. Let them be taught to have pity for the animals that are at our mercy, that cannot protect themselves, that cannot explain their weaknesses, their pain, their suffering, and soon this will bring to their recognition that higher law, the moral obligation of man as a superior being to protect and care for the weak and defenseless. Nor will it stop here, for this in turn will lead them to that highest law—man's duty to man.

And so, instead of putting into the hands of the child a gun or any other weapon that may be instrumental in crippling, torturing, or taking the life of even a single animal, I would give him the fieldglass and the camera, and send him out to be a friend to the animals, to observe and study their characteristics, their habits, to learn from them those wonderful lessons that can be learned, and thus have his whole nature expand in admiration and love and care for them, and become thereby the truly manly and princely type of man, rather than the careless, callous and brutal type.

All fellowships thus fostered, and the humane sentiments thus inculcated, will return to soften and enrich the child's and later the man's or the woman's life, a thousand- or a million-fold; for we must always bear in mind that every kindness shown, every service done, to either a fellow human being or a so-called dumb fellow-creature does us more good than the one for whom or that for which we do it. The joy that comes from this open-hearted fellowship with all living creatures is something too precious and valuable to be given up when once experienced. To feel and to realize the essential oneness of all life is a step up which the world is now rapidly coming. Through it ethics is being broadened and deepened, and even religion is being enriched and vitalized.

Of late years the educational pendulum has described a very different arc from the one of a score or more years ago concerning the objects of a collegiate course of training. It was then assumed that such training offered an opportunity for one to acquire some scholarly habits rather than to fit one for sports, games, and great physical endurance in doing things that would never be required, except in the rarest cases of a few strenuous lives and on desperate occasions.

A college should be primarily a place for study and to study, but the tendency for years has been in the opposite direction—rather it has become a place to enjoy life to the fullest measure and frequently to the verge of excess. Study has been considered as a sort of by-product, in which only a few weak-kneed, effeminate boys and young men would engage. Laboring under the hallucination that an education can be obtained in some mysterious manner without close, persistent study and intense application, we have the pitiable spectacle of only a remnant of those who go through college or university of having any firm grip on any solid branch pursued. Formerly, it was understood that a college or university curriculum was constructed on the theory that a student would select a

course and make a serious attempt to master the elements of each subject, and perhaps take some advanced work in some of these subjects, if possible. All this was before the days of all-round coaches, bully sparrers, social gymnasts, Indian races, very nearly nude contests, yellow-jacket twisters, and other strenuous make-believes, that fit in no way for the sterner duties of an industrious people. Our country has made its mark in the world more by its industry and inventive genius than by the exercise of lung and leg power and grandstand bleaching.

SUPT. J. M. GREENWOOD.

Kansas City, Mo.

—*Southern School Journal*, Oct., 1914.

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NEARLY 1,000 CATHOLIC CHILDREN IN PERIL IN ENGLAND

To those of us who really care about the salvation of immortal souls, the Crusade of Rescue must be one of the most interesting of the Catholic institutions of Great Britain, for it is this society which acts as father and mother to thousands of little Catholic outcasts who would otherwise be lost to the Catholic faith.

The absolute accuracy of this statement is apparent when it is remembered that only those boys and girls are admitted who otherwise would go into non-Catholic surroundings or be entered in the workhouses as non-Catholics. And when we think of the Price that was paid for the souls of each of these little ones, we begin to see how precious in the sight of God must be this great work of charity.

The homes of the Crusade of Rescue regularly harbor nearly a thousand little ones at a time—many of them literally gathered from the streets, the offspring of drunken, vicious parents, who so desperately need the loving care of Catholic influences. And how powerful such Catholic influence can be is apparent from the work of this wonderful Crusade of Rescue, for it is a positive



fact that about 98 per cent of these children who started life under such fearfully unpromising circumstances are transferred within a few short years into first-class members of society, steady lads and lasses, fervent Catholics and a credit both to their faith and to the Crusade of Rescue, to which they owe so much.

It is one of the tragedies of the present European war that this great work has been placed in grievous jeopardy. The creditors of the society, under stress of war conditions, are pressing for prompt settlement of their accounts, and the ordinary charitable subscriptions upon which such a work as this must necessarily depend have almost entirely stopped on the outbreak of hostilities.

What, then, must be the feelings of poor Father Collins, the recently appointed head of this great and noble work? What is to become of the hundreds and hundreds of innocent little boys and girls who have with so much difficulty been retrieved from the poverty and sin and suffering of the great outside world?

That they should be turned adrift is unthinkable. That they should go to non-Catholic homes is out of the question. That they should want for food is an intolerable suggestion.

Yet what can a poor priest do when credit stops and donations are no more?

It has been suggested that the Catholics of the Dominion should show their love of the old country by coming to the assistance of one of the foremost Catholic charities in this hour of darkest peril. The address to which help may be sent is, Father Collins, 48 Compton St., London, W. C., England.

AMBROSE WILLIS.

## CURRENT EVENTS

### THE CATHOLIC UNIVERSITY OF AMERICA.

The Trustees of the Catholic University of America met on November 18 for the semi-annual business meeting of the Board. The reports of the Rector and Treasurer of the University were received and approved. The Trustees congratulated Bishop Shahan, Rector of the University, and the other officials on the great growth of the University and its present promising condition.

Mr. Carberry Ritchie, of Philadelphia, was elected a member of the Board of Trustees. After the meeting the Trustees were entertained at a luncheon in the new dining hall of the University.

The Trustees in attendance at the meeting were Cardinal James Gibbons, of Baltimore; Cardinal John Farley, of New York; Archbishop Henry Moeller, of Cincinnati; Archbishop James E. Quigley, of Chicago; Archbishop Edmund Prendergast, of Philadelphia; Bishop Camillus Maes, of Covington, Kentucky; Bishop Matthew Harkins, of Providence, R. I.; Bishop Thomas F. Lillis, of Kansas City, Kansas; Bishop John J. Nilan, of Hartford, Conn.; Bishop Thomas J. Shahan, Rector of the University; Monsignor Michael J. Lavelle, of New York City; Mr. Walter George Smith and Mr. James J. Ryan, of Philadelphia, and Mr. John J. Agar, of New York City.

### ASSOCIATION OF AMERICAN UNIVERSITIES

The Sixteenth Annual Conference of the Association of American Universities was held at Princeton University, November 5, 6 and 7. The Conference opened with a meeting of the Deans and similar officers of graduate schools on the afternoon of November 5. A second session of these officers took place on the same evening.

On November 6, after a meeting of the Executive Committee, the first session opened with a paper entitled "The Granting of Honorary Degrees," presented on behalf of the University of Minnesota by President George E. Vincent. At the second session a paper on "The Function and Organization of University Presses" was presented on behalf of Yale University by Mr. George Parmly Day, Treasurer. This was

followed by a paper on "State Agencies of University Publication," prepared by Professor John C. Merriam on behalf of the University of California and presented by Dean Armin O. Leuschner.

At the third session, held November 7, the discussion on "Economy of Time in Education" was opened on behalf of Harvard University by President A. Lawrence Lowell.

The following is the list of delegates:

*University of California.*—President Benjamin Ide Wheeler, Dean Armin O. Leuschner.

*Catholic University of America.*—Professor Edward A. Pace.

*University of Chicago.*—Vice-President James R. Angell, Dean Rollin D. Salisbury.

*Clark University.*—President G. Stanley Hall, Professor William E. Story.

*Columbia University.*—President Nicholas Murray Butler, Dean F. J. E. Woodbridge, Dean Frederick A. Goetze, Dean Harlan F. Stone, Dean Samuel W. Lambert, Dean James E. Russell, Provost William H. Carpenter, Professor James C. Egbert.

*Cornell University.*—Dean James Edwin Creighton, Professor Ernest George Merritt.

*Harvard University.*—President A. Lawrence Lowell, Dean Charles H. Haskins.

*University of Illinois.*—President Edmund J. James, Dean David Kinley.

*Indiana University.*—President William Lowe Bryan, Dean Carl H. Eigenmann.

*State University of Iowa.*—President Thomas H. MacBride, Dean Carl E. Seashore.

*Johns Hopkins University.*—President Frank J. Goodnow, Professor W. W. Willoughby.

*University of Kansas.*—Chancellor Frank Strong.

*Leland Stanford Jr. University.*—Chancellor David Starr Jordan.

*University of Michigan.*—President H. B. Hutchins, Dean Karl E. Guthe.

*University of Minnesota.*—President George E. Vincent, Dean Guy Stanton Ford.



*University of Missouri.*—President Albert Ross Hill, Dean Walter Miller.

*University of Nebraska.*—Chancellor Samuel Avery.

*University of Pennsylvania.*—Provost Edgar Fahs Smith, Vice-Provost Josiah H. Penniman, Dean Herman V. Ames, Professor Clarence G. Child.

*Princeton University.*—President John Grier Hibben, Dean Andrew F. West, Dean W. F. Magie, Dean H. B. Fine, Dean Howard McClenahan, Professor Edward Capps, Professor Edwin W. Kemmerer, Professor Allan Marquand, Professor Augustus Trowbridge.

*University of Virginia.*—President Edwin A. Alderman, Dean Richard Heath Dabney, Dean James Morris Page.

*University of Wisconsin.*—Dean George C. Comstock.

*Yale University.*—President Arthur Twining Hadley, Mr. George Parmly Day.

*Carnegie Foundation.*—Dr. Henry S. Pritchett.

*Bureau of Education.*—Commissioner P. P. Claxton, Dr. Samuel P. Capen.

#### A STATE ILLITERACY COMMISSION

Governor McCreary, of Kentucky, has announced in a recent proclamation the appointment of a State Illiteracy Commission and the beginning of a campaign to eliminate illiteracy from his State. A thousand volunteer teachers are already at work in the "moonlight schools," teaching Kentucky's 208,000 adult illiterates the elements of reading and writing.

The members of the Illiteracy Commission are: Mrs. Cora Wilson Stewart, through whose efforts as Superintendent of Schools illiteracy has been entirely wiped out in Rowan County during the last three years; Miss Ella Lewis, Superintendent of Schools for Grayson County; Dr. J. G. Crabbe, President of the Eastern Kentucky State Normal School, and H. H. Cherry, President of the Western Kentucky State Normal School. The Commission is receiving valuable aid from the Kentucky Educational Association, the Kentucky Press Association, the State Federation of Women's Clubs, the Society of Colonial Dames and other public-spirited organizations.

The proclamation of Governor McCreary has been characterized by Dr. P. P. Claxton, United States Commissioner of Education, as "one of the most important issued by the Governor of any state since the beginning of our national life." In the opinion of the Commissioner, it will have far-reaching results. He says of it:

"It marks the beginning of a new era in Kentucky and for all the country, for the idea will be taken up by other states, and the work will go on till the curse and shame of illiteracy have been lifted from every state in the union.

"It will be a part of the lasting glory of the State of Kentucky that it has taken the lead in this movement. It is the first State to undertake to offer to all the people, of whatever age, an opportunity to learn to read and write, and thus break away from the prison walls of sense and silence within which the illiterate man and woman must live. Whatever else Governor James B. McCreary may do for his State, this proclamation and his recommendation to the Legislature that it provide for the appointment of this illiteracy commission must always be accounted among his wisest and most important acts."

Bureau of Education officials point out that work such as has been begun in Kentucky will make much more rapid progress when the illiteracy bill introduced by Congressman Abercrombie, of Alabama, becomes law. This bill (H. R. 15470) requires the Bureau of Education and the Commissioner of Education to devise plans for teaching adult illiterates, and to cooperate with State and local authorities in the work when requested to do so.

#### CITY SCHOOL SUPERINTENDENT JAILED

According to press dispatches, Mr. J. M. H. Frederick, School Superintendent of Cleveland, was on October 30 sentenced to ten days in jail and fined \$500 by Judge W. B. Neff for contempt of court in dismissing six school teachers, who had been active in forming a teachers' union, after a court injunction had been granted restraining such action.

The contempt trial resulted from an injunction issued by Judge Neff restraining the carrying out of a resolution adopted

by the Cleveland School Board barring pro-union teachers from the schools. In failing to reappoint the six teachers, the Judge held Frederick was in contempt.

The Superintendent, found guilty on October 26, had been given until October 30 to reinstate the teachers. Had he done so, it was intimated by the Court, he would have received only nominal punishment. The Superintendent told the Court through counsel that he would not reappoint the teachers. The sentence was then imposed.

This is perhaps the first time a school superintendent has ever been committed to jail for such an offense. The sentence imposed was the maximum under the contempt statutes. The outcome of the case is considered a victory for teachers and organized labor. It sets a precedent expected to be far-reaching in its effect, since teachers in other cities are contending for the right to organize.

#### TEACHING OBSERVED IN SCHOOLS OF THE SMALLER CITIES

The following notes on the teaching observed in schools of the smaller cities are based on visits by the chief of the Division of School Administration of the United States Bureau of Education to forty cities of between 2,500 and 30,000 population during the school year 1913-14. While intended mainly for cities of this size, which present special problems, it is believed that the suggestions contained in this statement will be of interest for all city schools.

In every city visited there were some exceptionally strong teachers. In several of the cities all of the teaching was of a very high order, especially in those cities where the Superintendent is given perfect freedom in the selection and dismissal of teachers, and where salaries are such as to attract good teachers.

No definite data were collected regarding scholastic and professional training, but on a conservative estimate not more than one-third of the teachers in the elementary schools have graduated from a normal school. In a few cities all the elementary teachers are normal graduates, while in a few others none are. The tendency is, however, toward higher standards. Many Superintendents would make the standards higher, but



say that it is impossible to do so with the salaries the city is willing to pay.

Of the schools requiring professional training, some require two years in addition to a high-school course; most of them only one. Professional training is not demanded of high-school teachers—only a college degree—and in a few instances not even that. Many high schools, because of low salaries, are compelled to employ young men and women just fresh from college, many of whom have had no experience in teaching. On the whole, those teachers who have had professional training for grade or high-school work are doing better teaching. They are more resourceful and have a better understanding of the work they are doing.

Many teachers are failing because they are not using illustrative and supplemental material, such as reference books, newspapers, magazines, pictures, etc. Some say that they would illustrate and supplement more if they had the time, forgetting that this is the way they should use part of their time; others say that they would be happy if their pupils could only learn what is in the text-book.

Some teachers still require rules, definitions, and poems to be committed before any attempt is made to understand them. Many of those who attempt to use the development method are failing because they are training their pupils to guess, and because they do not clinch a principle or rule after it has been developed. Many pupils are weak because certain fundamental facts that are necessary for further advancement have not been drilled into the system to such an extent as to be used automatically.

Material wholly unsuited to a pupil's stage of development is often forced upon him. Much of the retardation is, no doubt, caused by having pupils swallow material that they can not digest and assimilate. Children in the primary grades often struggle over the solution of problems in arithmetic that belong to higher grades.

It is still true of most teachers that they talk too much. In many recitations not requiring much talking by the teacher three-fourths of the time is consumed in asking questions. Answers are pumped in dribblets, the teacher using a dozen words

in a question and the pupil one or two in his reply, thus destroying connected thought.

In too many classrooms no motive for study is provided. Manual training teachers often keep boys working at joints for weeks before giving them anything to join that will be of value. Much of the work in composition is based upon matter apart from the child's life and experience. In arithmetic few problems outside the text-book are given. In history and literature there is too little interpretation and too little appeal to the dramatic instinct and the power of visualizing.

Great as has been the improvement in methods of teaching reading, there is abundant opportunity for further improvement. Some schools are still making the teaching of reading a purely mechanical process, the pupils being required to learn a long list of words before they are permitted to look at a story. Sing-song concert work when teaching a list of words is destroying natural expression in not a few classrooms. The introduction of supplementary readers is having a most salutary effect on the reading in the primary grades. In several instances, however, the pupils skim over the supplementary readers without getting the thought. The poorest teaching of reading is in the intermediate and grammar grades. Reading should receive more attention than it does in these grades.

On the whole, schools in smaller cities are doing good work, but salaries are small, and standards of preparation for teachers low. It is only fair to say that some of the very best schools anywhere are in the smaller cities.

PATRICK J. MCCORMICK.

## REVIEWS AND NOTICES

**William Pardow of the Company of Jesus**, by Justine Ward, New York, Longmans, Green and Co., 1914, pp. xiv+274. \$1.50 net.

The easiest and to many the most profitable study of history is to be found in biographies of the men who make history. The vivid picture of the personality at the center of momentous events lays hold of the imagination and leads the intellect into an understanding of intimate and hidden causes that too frequently lie outside the view of the man who interests himself primarily in facts. What is true in this respect of the study of history is equally true of psychology, of sociology, of art and of education. In none of these instances does biography offer a substitute for the science. What biography does is to illumine, as by a flashlight, obscure places, to create an interest that will lead the mind to a systematic study of the science in question. For the young, the biographical approach to these studies is indispensable; for the mature mind it yields great pleasure and profit.

Rarely indeed has a biography fallen into our hands that so completely realizes this ideal as does the volume before us. The story reveals Father Pardow vividly and clearly to the reader without any effort on his own part, but it does much more than this: it flashes before him important principles of psychology in their actual working in a concrete human life. Without realizing it, one is brought face to face with the great forces of supernatural life conquering and uplifting human nature. The Jesuit system of training, concerning which so much has been written, and which in spite of this fact still remains a matter of contention and dispute, peeps out of this volume in many a self-revealing incident. But it is as a work of art that the life of Father Pardow will be best known to its readers. There is not a dull page in the book and many a passage will be read and reread because of its rare charm of style. The author has managed to crowd into a single page at times a wealth of principle and suggestion which is seldom equalled. The following page may be taken as typical:

"A bell rang and a frail child sprang from his bed into the cold winter air of a New York morning. The room was dark,



and as he felt for a match to strike a light, another boy, some eight years his senior, called out from across the room: 'Is it already time, William?' In the room below, two sleepy little girls heard their brothers moving, and they too, shivering, crept out into the icy air, ashamed to be less courageous. For these children were brought up to no life of softness or compromise. Their parents believed in discipline and like a little regiment those growing boys and girls were trained.

"Hastily William slipped into his clothes, stole down stairs and out the front door. The east wind nearly swept him off his feet, and the sleet stung his face as he hurried along Third Street to Second Avenue. But he could not turn back, nor could he wait for the other children, for he had promised to serve Mass at the Church of the Nativity, and it would be a serious thing for an acolyte to be late. At seven o'clock to the minute the boy could be trusted to appear each day at the door of the sacristy. He braced himself against the storm, wondering whether he would find a priest, for once or twice, in such weather as this, no priest had been able to reach the church and the little acolyte had waited a full half hour before making up his mind that there would be no Mass. But today he found the priest ready. Serious and erect, William preceded him to the foot of the altar, a figure tiny yet military in its bearing. Stiffly he knelt in his little cassock, performing his own part of the Mass with precision and deep reverence, making the responses in his clear child's voice, his attention focussed on the great Sacrifice.

"From his present post of dignity he could look back on those years when, as a tiny child in kilts, he had stolen out in the early morning to that same Mass. He was so small that when he knelt his head was quite hidden by the front of the pew, and he had felt hurt that the people around him smiled. But now he had attained the 'age of discretion.' Only a few months before he had made his first confession, that mile-stone in the life of a Catholic child when he first realizes that character cannot be carved from without, even by the hand of a careful mother, but must be formed by a vital impulse from within, the result of a personal battle fought and won.

"As soon as he was free, William started home at a run, for he must have his breakfast and be at school by nine o'clock.

The storm was behind him now and blew the little figure along the pavement like a feather. He could look up the street and see his sisters Augusta and Pauline climbing the stoop of the brown stone house which was their home, and his brother Robert with his hand on the door-bell. They must all have been at Mass. And as the wind blew the children, dripping, into the front hall, they looked at each other with an inquiring smile, as much as to say: 'You too?'

Here we see the boy in the making: home discipline shaping the child to strength and cheerfulness; the influence of religion in sacrament and sacrifice. The closing page of the book sums up the result of the forces of nature and of grace playing upon the character of boy and man through the span of a lifetime.

"Five years have passed since William O'Brien Pardow, at the age of sixty-one, was 'born into life eternal.' On this, his fifth birthday I have put the final stroke of the pen to this record of his childhood, his training, and his work as a Jesuit.

"Yet the record has been left unfinished. There is a phase of his life of which I have not spoken, because the time is not yet ripe. Echoes of this triumphant life reach our ears from this side and from that; at first, as it were tentatively; then with more assurance and frequency: echoes of prayer granted, infirmities cured, spiritual gifts received. Yet about these things I have remained deliberately silent.

"Perhaps the day may come when this record will be finished by another hand. Meanwhile it stands in its way complete. The life of Father Pardow calls for no miracles to enforce its lesson. He was not made of different clay from the rest of us. He started out with no advantage over mankind in general. Indeed, it might rather be said that he began his fight under handicaps. His life is a record of hard work balanced by the realization that work alone is not enough; of boundless faith and dependence on the power of prayer, balanced by the realization that, though prayer will remove mountains when necessary, it will not take the place of a pick-axe in removing the every-day boulders that block our paths. He was a man of clear and powerful intellect, who knew the limitations of the human mind and acted on that knowledge; a man wholly given to God, who neglected no human means of serving him.

and did not expect supernatural power to take the place of human effort, but rather to enforce it. He made use of human instruments with all their intrinsic imperfections, and tuned them to heavenly pitch. What he has done we all may do. This is the real lesson of his life."

This book should be widely read. It should be found on the shelves of every Catholic school library and in every Catholic home in the land. Children and parents alike will draw from it encouragement and guidance in dealing with the many perplexing problems which confront the Christian home in our day.

THOMAS EDWARD SHIELDS.

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**Music, First Year** (Catholic Education Series), by Justine B. Ward and Elizabeth W. Perkins, Washington, The Catholic Education Press, 1914, pp. 120.

We welcome this work for the great want it fills no less than for its decided worth. It contributes an essential note hitherto lacking in the theme of Primary Methods in current use; and does this in harmony with true principles of psychological education in a manner that recommends itself by its thoroughness and simplicity. In looking over the different methods in use in Primary Grades in music one is tempted to ask why should not the subject be taught on the same psychological basis as are other studies. In other words, why should the ear alone be trained while thought and the child's own initiative are forgotten? Why should the active participation of the child's mind be excluded? Why should the natural instinctive activities of a child (in this case the quasi motor responses to musical sounds) not be made use of in primary musical methods when they are the acknowledged basis of all Primary Work? Gesell, in his book on primary education, says: "The Primary child has many untouched reservoirs of interest and capacity. He is ripe for unguessed avenues of activity and attainment."

The book before us is divided into two parts, corresponding to the two terms of the school year, each part containing eighteen chapters, or one chapter for each week. The work is well graded. Each chapter psychologically develops tone, interval and rhythm. In the first lesson the teacher sings the "Our Father," and the child, knowing the words, and in possession of the mental concept, is easily attentive and imitates the tone



with the least possible effort. After three or four weeks of listening and imitating, the first study in intervals is given by means of figures. The figured notation is used because the child, being already acquainted with the numbers up to 8, can easily understand them as names of musical tones when he would fail to comprehend staff notation. Again numbers convey readily to the child's mind the idea of intervals and a correct knowledge of time which the numbers higher and lower, greater or less, naturally mean to it. The child of six years can understand and is taught that "Do" is 1, "Re" is 2, "Mi" is 3, etc., through the scale. The finished musician in harmony will tell you 1 is the Tonic, 5 is the Dominant, and so on in figures as the whole melodic and harmonic structure is conveyed to the imagination by means of numbers or figures. After several weeks of figure work in interval study, time, and some rote songs, the child is given a very beautiful song in figures to read, thus becoming independent and its own initiative is brought into play.

Time is first taught by rhythmic games, afterwards by a systematic study in figured notation, although rhythmic plays are carried all through the book. In speaking of rhythm let me here quote from a paper read at the National Education Association, Denver, 1909, by Dean Chambers, University of Pittsburgh, "In rhythm, we have one of the most fundamental facts of consciousness. But rhythm is subject to the law of all motor development, . . . etc. Personally, I favor much activity in connection with early music training. The pulses of the music should be felt throughout the entire organism and should be expressed by a vigorous motor response." To this I would add that rhythm cannot be developed in a child by listening only. One cannot say too much in praise of the little songs in use in this book. The poems are gems and are the same as are used in the First Reader of the Catholic Education Series. The music is adapted from simple little melodies by Mozart, Beethoven, Haydn and others.

These are but a few of the many excellent characteristics of the first book in music. Others there are in abundance, sufficient to make the book, in our judgment, the first step in a process of musical education the soundest and best in the educational world today.

ELIZABETH A. MALADEY.

**State and County Educational Reorganization of the Revised Constitution and School Code of the State of Osceola**, by Ellwood P. Cubberley, Professor of Education, Leland Stanford University, 1914, New York, The Macmillan Company; pp. xx+257; \$1.25 net.

"The revision of the Article on Education of the Constitution and Revised School Code which follows it, for the hypothetical state of Osceola, which is presented in the following pages, is an expression, in concrete form, of certain fundamental principles relating to the administration of public education in the United States which the author of this Constitution and Code, in collaboration with Professor Edward C. Elliott, of the University of Wisconsin, expects to set forth, a little later, in a book to be entitled *Principles of State and County School Administration*." The book contains an idealistic scheme for the school of the future. The abolition of the district school system, the banishing of party politics in school affairs, the concentration of authority in the hands of the educational expert chosen to rule, the uniting of the library and school, the rendering of schools social centers, are a few among the recommendations made.

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**The Woodneys, An American Family**, J. Breckenridge Ellis. The Devin-Adair Company, New York, 1914; pp. 187, cloth, \$1 net.

Truth is stranger than fiction, therefore the Woodneys may present life as it really is in some parts of this country, but in reading the story before us the impression that large liberty is taken and verisimilitude can hardly be suppressed. The blind minister is impossibly good and almost impossibly simple. The effect of his attitude on the family group would seem altogether out of proportion. But the story is clean; it is not devoid of interest in parts and may be put into the hands of children without fear for their religion or morality. One's sympathy naturally goes out to the author who has so bravely striven against misfortune and for his sake we wish the book a prosperous voyage.

**Principles of Secondary Education**, written by a number of Specialists, edited by Paul Monroe, Professor of the History of Education, Teachers College, Columbia University, 1914, New York, The Macmillan Company; pp. xxviii+790; \$1.90.

The opening paragraph of the preface gives a sufficiently accurate indication of the scope and character of the work. "The scope of secondary education is now so broad, its purpose and aim are so diversified, that no one specialist can aspire to be accepted as an authority in the entire field. The content of secondary education is so diverse, methods of instruction and of administration are so varied, that no one practitioner can hope to present views acceptable to all engaged in the field. When unity of views or of practice does not exist, it is impossible to express a unified philosophy or to formulate a procedure universally valid. Under such circumstances, it seems best to prepare the prospective teacher or administrator for his work by giving him the conclusions representing the best thought and practice in this entire field. Especially is this procedure advantageous if, as in the case of this volume, the specialists writing have a broad acquaintance with present practices, intelligent views and wide sympathies in the whole field of education, and also a tolerance of innovation justified by experience." The contributors to this volume are: Paul Monroe, Frederick Farrington, Ellwood Cubberley, Edwin Schneider, Scott Thomas, W. D. Lewis, David Snedden, James G. Crosswell, Guy Montrose Whipple, Edward O. Sisson, Franklin T. Baker, George P. Crapp, Erastus Palmer, Gonzalez Lodge, Thomas Goddell, Elijah Williams Baxter-Collins, George Twiss, David Eugene Smith, Henry Bourne, James Sullivan, Edwin Seligman, John Dewey, Arthur Wesley Dow, Charles Farnsworth, Ann Gilchrist Strong, Charles R. Richards, Joseph H. Johnson, Clarence H. Robinson, Thomas A. Storey, George R. Meylan, Clark Hetherington, Clarence A. Perry. These writers, from their official positions, at least give us a general view of the current opinions in this important part of the field of education. The book will naturally be studied with care by all who are responsible for the changes



and development now taking place in our high schools. Whether our Catholic secondary schools agree or not with many of the policies here set forth, it is quite evident that we cannot ignore the educational trend of the public educational institutions which surround us.

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**A Primer of Social Science**, by the Right Reverend Monsignor Henry Parkinson, D. D., Ph. D. Devin-Adair Company, New York, 1913: pp. xii+276.

This little volume from the pen of the Rector of Oscott College, Birmingham, England, can scarcely fail to render a valuable service to a wide circle of non-professional but thinking men and women. The demand is heard on all sides for the view on social and economic questions that is held by the Church or that is most in consonance with the Church's ideals and teachings. The present volume is an attempt to do this in a very simple and orderly way. It is a simple and comprehensive little manual of social science, treated from the Catholic standpoint. The author tells us "it is intended for beginners, and aims at presenting social science with some completeness of outline and under the light of Catholic principles. Father Shealy, S. J., the gifted director of the Laymen's League for Retreats and Social Studies in New York, has given a brief introduction to the work which will call it to the favorable attention of the large number of laymen who have listened to his illuminating discourses on social topics.

The author, however, needs no introduction, nor does he need a guarantee for the character of his work. The present little treatise will help to make him more known and loved by a wide circle of busy, intelligent people throughout the English-speaking world. The field of social and economic theory is at present bewildering to the majority of our lay people. The need of a clear, concise, elementary treatise is obvious, and this need is met by the present little volume. Moreover, religion and all the great impulses of the hereafter are felt to be somehow involved in the present social question. Socialism and anarchy frequently attack religious insti-

tutions; subtle errors arising from various materialistic schools of science and philosophy tend to confuse and confound the unwary; moral issues are frequently involved in economic problems in which the laborer is intensely interested. It is time, therefore, that an intelligent and intelligible explanation of the Catholic doctrine in the field of social progress should be available. It is true that Monsignor Parkinson makes no attempt to meet the needs of the students of economics, but the needs of these men are supplied to some extent at least through other sources.

As an illustration of the mode of treatment adopted in this work, we may cite Section 68 which deals with one aspect of the British Trade Union. "On these points the advantages of Trade Unions are decisive:

(a) They are the protection of the weak.

(b) They provide an effective means by which an employer may enter into a collective bargain or agreement with his work people.

(c) A strong and ably directed union not only protects the men, but elicits and enjoys the confidence of the employer in view of the maintenance of agreements.

The tendency of the Trade Union is and has been to maintain or raise wages, to reduce the hours of labor, and generally to preserve peace.

Among its numerous shortcomings the principal are the following:

(a) A not infrequent display of hostility towards the employer. In consequence of this feeling the need has been felt of a better understanding, and joint boards of masters and men have been established for this object.

(b) An irrelevant advocacy of secular education.

(c) The transformation of a professional association into a political organization, thus doing violence to the legitimate views of a large number of the members and changing the essential character of the association.

(d) The mischievous promotion of useless strikes.

(e) A lowering of the efficiency of labor by preventing apprentices from learning a trade.

(f) Exclusiveness, i.e., refusing to work with non-Unionists, or preventing them from working in time of strike. A workman is free to remain outside the association until the civil authority has granted an exclusive patent to qualified members alone of a profession to exercise the functions of their craft. So likewise an employer is free to engage whom he chooses.

(h) Limitation of the output of a man's labor. A man should not be debarred from enjoying the advantage of the special natural ability which he possesses.

(i) The demand of equal wages, independent of the skill displayed.

These evils have occurred in one place or another. Nevertheless they are not the necessary outcome of trade association, nor are they to be ascribed to the more intelligent of the unionists, while the grosser violations of order are not unusually perpetrated by rank outsiders."

Here is set forth concisely the most conspicuous advantages as well as many of the usual drawbacks to the movement under discussion. As far as the purpose of exposition is concerned, the author might well rest here, but the value of his work is enhanced by an exposition of the ideal towards which all interested parties, in the opinion of the author, should strive. The solution is as clear and concise as the statement of the problem. "The whole state of the question will be made clearer by enumerating what appears to be the chief desiderata with regard to the spirit and constitution of the Trade Unions.

(a) The full and generous recognition of the Trade Unions by the masters.

(b) The organization of every trade, both of men and women.

(c) The reconstruction of the Unions in the form of incorporated societies, similar to those of law and medicine, and their consequent recognition by the state. They would embrace all qualified members of those professions. This consolidation of industrial interests would be for the benefit of the individual members, the profession as a whole, the masters, and industry generally. This acquisition of a legally recognized status would carry with it a responsibility for efficiency,



professional spirit, technical preparation, and would provide adequate machinery for collective bargaining. It would make for steadiness and solidarity. It would check the extravagance of the born agitator. It would represent reasonably and adequately the interests of the profession.

(d) This reconstruction of the Unions as industrial corporations would involve obligatory membership and would obviate the embarrassing difficulties of the non-union workers and the "blacklegs."

(e) These corporations would be constituted for purely professional objects, such as wages, conditions of labor, and appropriate education, the provision of friendly society benefits (when these are not otherwise provided, e.g., by state insurance), such as unemployment, benefit and superannuation grant.

(f) The diffusion throughout the corporation of a Christian spirit.

Naturally, one would desire a fuller discussion of these various topics, but it is much better for the beginner or the amateur to get the entire field before the mind in its proper proportions before entering into the elaborate discussion of single points. The failure to do this is responsible for a great deal of the unbalanced and one-sided extravaganzas along these lines that are frequently to be heard in popular meetings and to be found in current literature of a popular nature. The gifted author of this little book will render a service to a circle of readers much wider than that represented by the membership of the Catholic Church.

THOMAS EDWARD SHIELDS.

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**Principles of Economics**, with Special Reference to American Conditions. Edwin R. A. Seligman, LL.D. Sixth Edition, Revised and Rewritten. Longmans, Green & Co., New York, 1914; pp. liv+711.

This work, long and favorably known to students of economics, has been enhanced in value in the present treatise. The introduction marks a very decided improvement over the introduction in former editions. The new chapters on the

Control of Trusts, Labor Legislation and Labor Insurance will interest a much wider audience than that at present in the lecture halls of our universities. The treatment of the Federal Reserve Act will also be studied with care by many who are not professional economists.

To readers not familiar with the former editions of the work the statement of the scope contained in the Preface may prove helpful. "The object of the author is not only to give the salient facts of economic life, and to analyze them in the light of modern research, but also to present a point of view from which to approach the great questions of modern economic policy. In the second place the author believes that the function of economics is not only to explain what actually exists, but to show how it has come to exist, and to forecast both the probable and the ideal future. Throughout the entire work the author endeavors to reconcile the historical and the *a priori* methods, and to provide an analysis of existing industrial society in the light of a treatment which, while seeking to emphasize the importance of wealth, lays special emphasis on the human side of the subject and the subordination of wealth to man.

The volume is provided with an exhaustive alphabetical index and an extensive list of works of references and bibliographies. How complete this part of the work is may be gathered from the following headings: General Treatises in English, General Treatises in Foreign Languages, Periodicals, Dictionaries and Cyclopedias, Government Documents, (a) Local and State Publications, (b) National Department Publications, (c) Congressional Documents, (d) Indexes, (e) British Official Publications, Semi-Official Publications, Bibliographies and Finding Lists, List of Select Books. These lists cover thirty-five pages. The book contains thirty-eight maps and diagrams, most of which are of great value, summing up as they do in a vivid and easily comprehensible form the significance of the multitude of data under consideration. While the general reader is aware of the great difference in the density of our population in the different states, the diagram on page 53 can scarcely fail to surprise one who is not a close

student of such problems and to make a lasting impression. Such a diagram as that given on page 425, representing the relative wages, hours of work, number of employes, and retail prices of food between the years 1890 and 1907, cannot fail to interest all of us. The average number of hours per week devoted to labor is the one element that has constantly decreased during this period. The relative number of employes registers the biggest increase, the total difference between 1890 and 1907 is represented in the difference between 94 and 146. The wages per hour fluctuated slightly up and down between 1890 and 1897. In the subsequent ten years there is a rise from 100 to 128. The fourth curve in this chart represents the relative retail prices of food weighted according to average consumption in 2,567 workingmen's families. This shows that the retail prices of foodstuffs follows approximately the fluctuations in the wages per hour of the workingmen. It is interesting to note the times and directions of this fluctuation. In '91 the wages per hour suffered a slight diminution, whereas during the same year there was more than 2 per cent increase in the cost of food. In the following ten years the price of food dropped back to the 100 line where it was in 1890, whereas the cost of labor had advanced about 1 per cent, registering a differential in the year in favor of the laborer of some 3 per cent. During the following year wages remained stationary, whereas the cost of foods increased almost 4 per cent.

Dr. Seligman's valuable book in its new form seems destined to enjoy still greater favor than that accorded to the preceding editions of his book.

THOMAS EDWARD SHIELDS.

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**Poems and Translations**, by Frederic Rowland Marvin. Sherman, French & Co., Boston, Mass. Cloth \$1.50 net.

It is not often that the delicate business of the review of poetry is rendered easier by a poet's preface in verse which accurately summarizes a work and its philosophy. When Mr. Marvin prefaced the edition of his collected verses with the following lines (extract), he gave us at once a criticism of his poetry and philosophy:



"In these brief lines  
 A living man was housed,  
 And here he breathed desire and faith;  
 Not such as schools and chapels teach,  
 But such as God approves."  
 Go, little book,  
 And rest your heart  
 Against some heart to me unknown,  
 And Cry: "Hail, Brother! Evermore to you  
 Glad fellowship, and kindly love,  
 And pleasant journey home!"

Such poems as "The Hospital Nurse" which opens the volume, and as "The Safest Creed" which closes the portion designated "POEMS," take up the note sounded in the beginning of the book, and these, together with other passages, influence us to the opinion that Mr. Marvin's philosophy is the modern religion—Social Service, and the personal creed rather than the historic concept of Christ and His Church. The poet is often religious in the objects of his thought, as witness the poems "Infinite Presence," "The Holy Child," "At the Lord's Table," "Modern Spiritualism," and "Hymn." Especially interesting are the concluding verses of his very penetrating advice on "How to Remain Young:"

"Trust thou in God, and in the holy footsteps tread  
 Of those who live forever, though men count them dead.  
 Wise as the serpent, and yet harmless as the dove—  
 Be thou like Christ in heavenly patience and in love."

Mr. Marvin is somehow suggestive of the New England school of poetry, and understanding of the Puritans is his inheritance, a rather pessimistic conservatism is his political cast of mind, and the modern trend of religious and philosophic thought to the dogmatic minimum—Social Service, is apparently his present case. We base this estimate upon the poems previously cited and upon the verses entitled "Burial Hill," "Popular Government," "The Divine Doubt," "Agnostics," "A Difference in Name," "America."

In considering his technique, one is struck by the monotony of the metre throughout. The iambus is employed almost exclusively, and the only variety offered is to be had from the unhappy arrangement of the poems, unhappy because they often contrast in theme and treatment in a manner too abrupt

to be artistic. The gargoyles in this instance spoil, instead of heighten, the effect. An extraordinary feature is the inclusion at intervals of prose-poems on such widely separated themes as "The Master's Violin," "The Heart of Nature," and "Pimento." Mr. Marvin's vocabulary is seen at its best, perhaps, in these efforts. Curious inversions in sentence structure are a somewhat stilted and unpleasant feature of the prose-poems; but at times the poet is capable of such splendid utterances as "The forests call, and Ocean, with her voice of thunder bids the Soul of Man go free." In the metrical efforts one not infrequently meets with relapses into the Whitman style, as in "The Soul," a poem in which immensity is grappled with unsuccessfully. Where rhyme is employed, the result is not always felicitous since many of the rhymes are hackneyed. Nor does Mr. Marvin possess any great metrical capacity; and the resulting sameness in his verses is aggravated by the occasional eruditeness into which the author's wide range of reading betrays him. The layman could, with much justice, vote the book "dull."

Although the imaginative level of the volume is not high, there are bursts of superior lyric power—"The Daisy," "A Wayside Flower," "Cleopatra's Mummy," "The Downward Gaze," "Age," "Infinite Presence," "Wild Rose," "Freedom," and "Love's Metempsychosis." Best of all, to our notion, is "The Far Horizon." There is a graceful poetic touch in the opening lines:

"Swing low, thou silver moon,  
The rime and rune  
Of frost and snow,  
Of seas that flow,  
And winds that blow,  
Of weed and flower  
That sun and shower,  
Rejoicing, bring  
To every spring,  
Keep time and tune.  
A gentle mirth  
Fills all the earth;  
O'er vale and height  
The quiet light  
Of heaven descends.  
Swing low, thou silver moon."

The concluding passage is singularly prophetic of what all hope will be the final resolution of the stupendous difficulties of reconstruction confronting civilization after the present war has done its cleansing work:

"New wisdom shall our race acquire;  
On every altar holier fire  
A noble faith shall kindle there.  
Beyond the anguish and distress,  
The fears that all our hearts oppress,  
Beyond the wrong we may not right,  
I see the dawning of the light.  
The living Christ shall yet return;  
The eastern star again shall burn;  
Eternal love shall win the day.  
Swing low, swing low, thou silver moon!  
To all our race the richest boon  
Is not what we have been or are,  
But what awaits us from afar.  
Swing low! Swing low!  
The future beckons and we go!"

"Berkley Churchyard," Mr. Marvin's most sustained effort, is some 262 lines in length, and consists of iambic trimeters rhyming in couplets. It reminds us somewhat of Wordsworth in his "Peter Bell" period. As regards the poems in the other divisions of the volume, those in "Quatrains" are interesting as autobiographic material, and contain such pungent characterizations of present tendencies as the following:

"MATERIALISM."

"A faith that grasps the outer shell,  
But never seeks for hidden fruit;  
And to explain the soul of song,  
Would weigh and measure pipe and lute."

But we must confess ourselves somewhat appalled by the following:

"HOW DO CHERRIES TASTE?"

"How do cherries taste?  
I cannot tell;  
But the children know,  
And birds as well."

"Flowers of Song from Many Lands," a sequence of translations, disclose a real skill at rendering one idiom into an-



other, but the selections are, as a whole, a bit depressing and not altogether satisfactory in their character. Many of them could well be omitted.

In fact, we are of the paradoxical opinion that this complete collection of Mr. Marvin's poetry would have gained much from the leaving out of many verses which contribute little or nothing as evidence of genuine poetic capacity. Their omission would have rescued the volume from the commonplace.

THOMAS QUINN BEESLEY.

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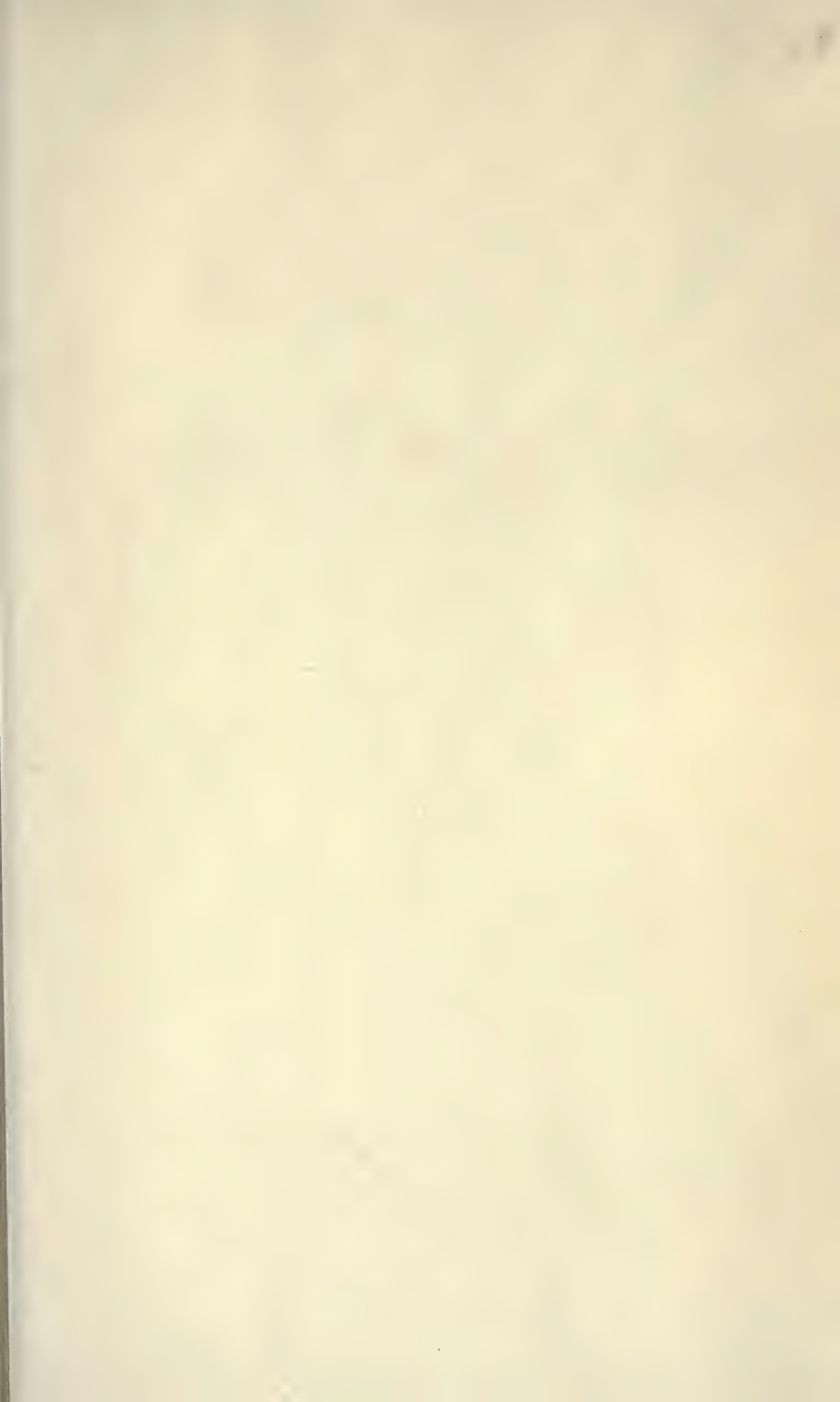
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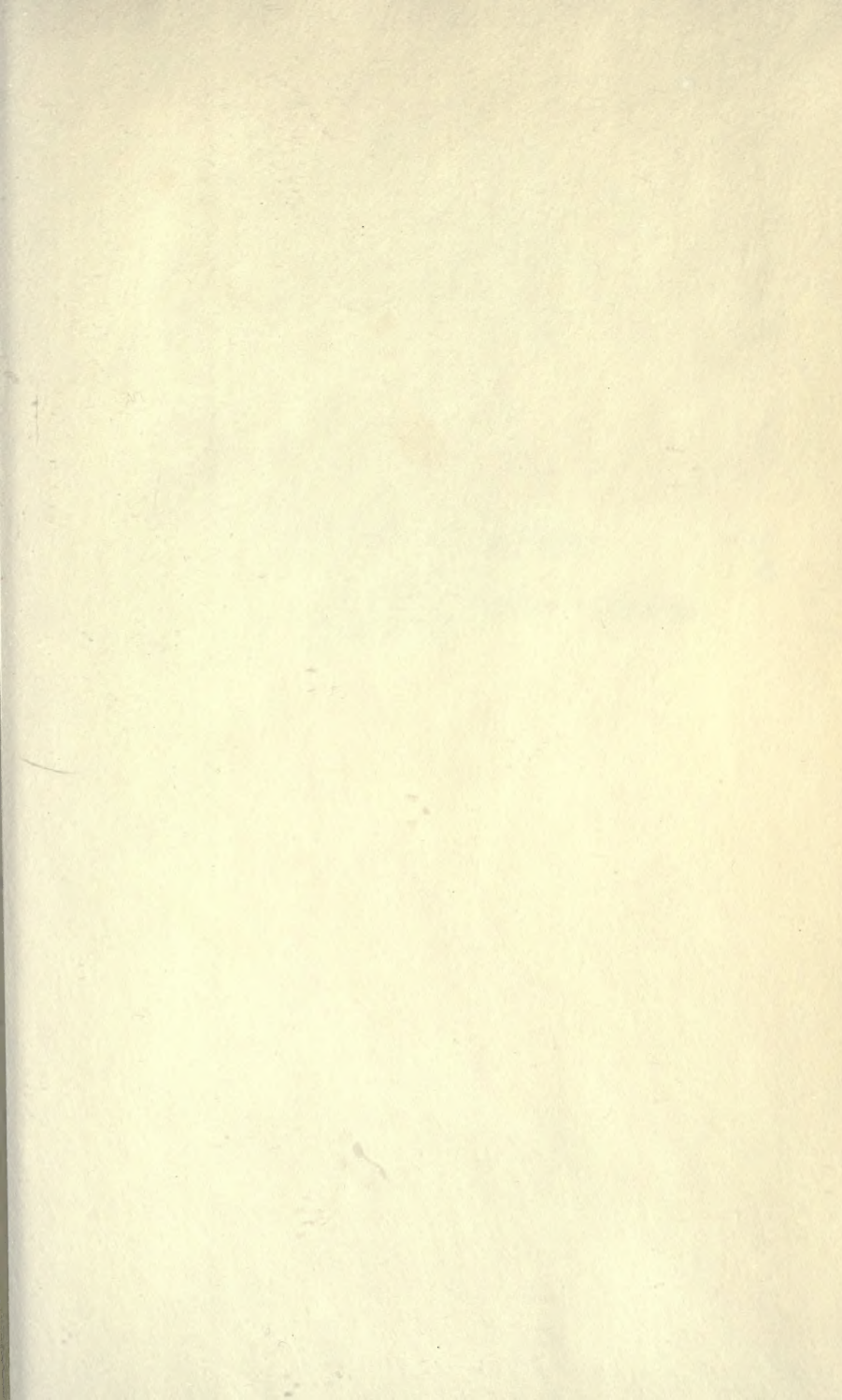
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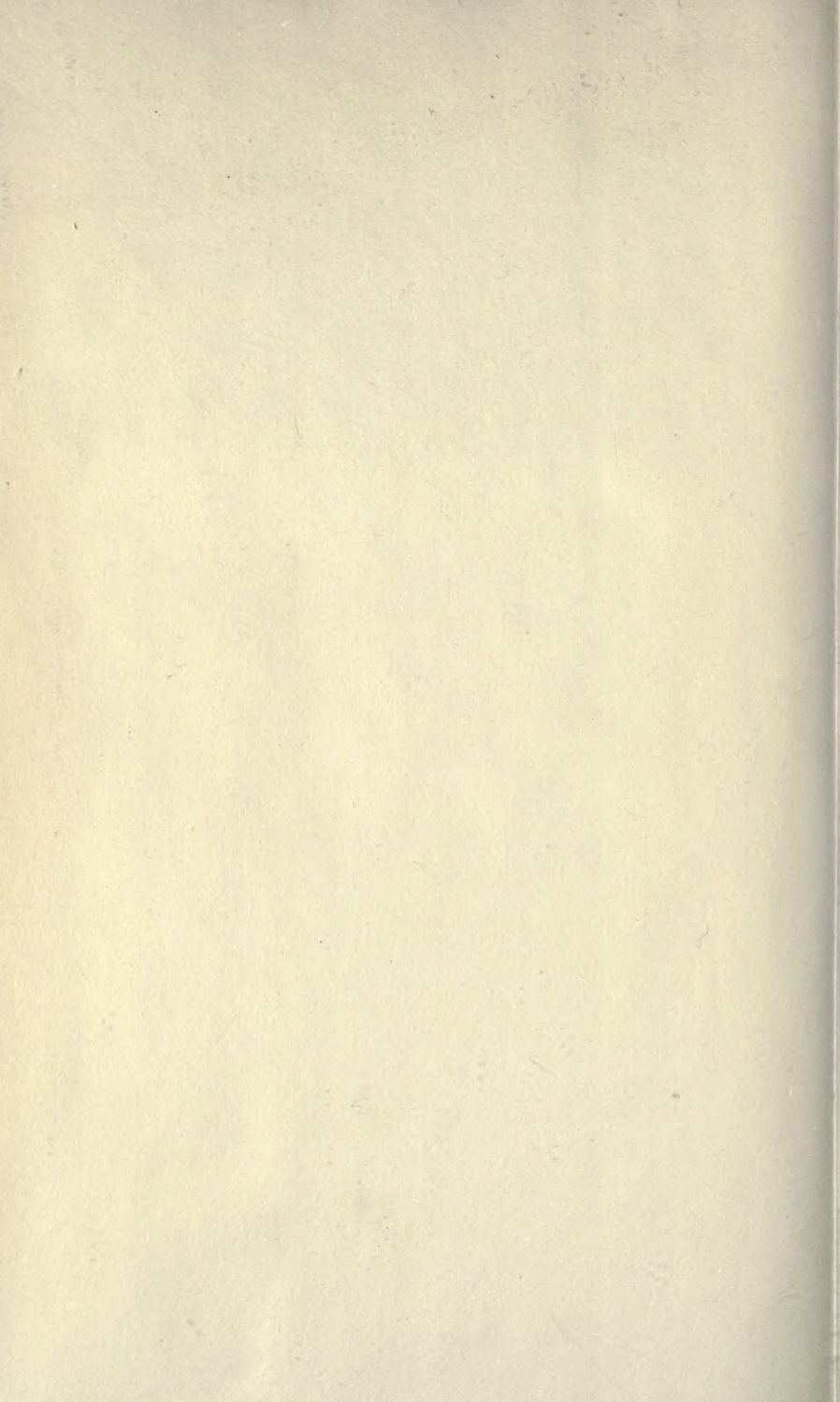












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